Shepherds

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OF THEOLOGY
CLAREMONT, CALIF.

JULY, 1951

REVIVAL AND RURAL LIFE ISSUE

Public Evangelism

by
Bishop Roy H. Short

Public evangelism has been most effective when it has followed certain basic patterns which years of human experience have discovered.

1. Begin with several sermons designed to arouse your hearers to their need of a Saviour. Face frankly the fact of human sin and its consequences. The fathers called this "preaching conviction." Men do not do anything about their sin until they recognize their need.

2. Turn then in your preaching to some sermons which set forth Christ as the answer to man's need of a Saviour.

3. Preach some sermons on what men must do to be saved from their sins: namely, repent, believe, and surrender themselves to Christ, accepting the salvation to be found in Him.

4. Preach several sermons on what God does for those who take these steps. Remind your hearers that God forgives sin, makes of a man a new creature, keeps him by divine power and enables him to grow in grace and in the knowledge of the Lord and Saviour Jesus Christ.

5. Preach several sermons dealing with common intellectual and practical difficulties which many people have to overcome.

6. Preach several sermons making clear the high demands of the Christian life such as moral living, church attendance and loyalty, stewardship, spiritual development, and sharing in the building of the Kingdom of God.

Suggested Helps in Public Evangelism

1. *Evangelistic Preaching* by Roy H. Short. This book deals at length with themes for evangelistic preaching, techniques to be used in evangelistic preaching, and securing results from evangelistic preaching. 112 pages. Price, postpaid, 25 cents per copy, 3 for $1.00; 12 for $3.00.

2. *A Primer of Evangelism* by Bishop Charles C. Selecman. This book deals with such themes as the evangelistic church, the evangelistic pastor, the evangelistic message, and evangelistic methods. 64 pages. Price, postpaid, 15 cents per copy; 8 for $1.00.

3. *The Essentials of Evangelism* by Bishop Ralph S. Cushman. This book contains the Glide Lectures delivered recently by Bishop Cushman. It deals with great basic evangelistic themes in a most appealing way. 80 pages. Price, postpaid, 25 cents per copy; 3 for $1.00; 12 for $3.00.

4. *Evangelize! Why?* by E. Stanley Jones. This booklet deals with questions frequently asked about evangelism and proceeds to base the motives of evangelism upon the nature of God, the nature of the Christian faith, our own nature, our relations to others, and human need. 32 pages. Price, postpaid, 10 cents per copy; 12 for $1.00; 25 for $2.00.

5. *The Gospel in Homespun* by Bishop Costen J. Harrell. This book contains seven great evangelistic messages based upon the Parable of the Prodigal Son. 64 pages. Price, postpaid, 15 cents per copy; 8 for $1.00.

6. *The Greatest Work in the World* by Sherwood Eddy. This is a discussion of personal evangelism and contains seven studies to be used by individuals or groups. 24 pages. Price, postpaid, 5 cents per copy; 25 for $1.00.

7. *Stories of Personal Evangelism* by W. A. Tyson. This book by the pastor of the historic Crawford Street Methodist Church, Vicksburg, Mississippi, presents basic principles of soul-winning through a series of true stories vividly and inspiringly told. Here are actual experiences showing how one individual can lead another to Christ. 96 pages. Price, postpaid, 35 cents per copy; 3 for $1.00; 12 for $3.00.

All of the foregoing materials may be ordered from

TIDINGS
1908 Grand Avenue Nashville 4, Tennessee

SHEPHERDS

July, 1951
Vol. 5—No. 10

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

Single copies, 15c. Quantity orders of a single issue, as long as the supply lasts, 10c each.

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(There will be no regular issue of *Shepherds* for August. However, the combined August-September issue will reach you ea in August.)

IDINGS MATERIALS *For Your Summer Preparation*

ıber		Amount

For Your Summer Evangelism

____ **A PRIMER FOR CHURCHMEN,** by G. Ernest Thomas — 35¢ each; 3 for $1.00; 10 for $3.00 _____
A new volume by the Director of the Department of Spiritual Life. Practical in its approach, it challenges your laymen to be better laymen by pointing up distinctive ways of serving Christ and His Church. Order in quantities to give to your officials.

____ **STORIES OF PERSONAL EVANGELISM,** by W. A. Tyson. — 35¢ each; 3 for $1.00; 12 or more, 25¢ each _____

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____ **THE TIME OF YOUR LIFE,** by Lawrence L. Lacour. — 25¢ each; in lots of 10 or more, 20¢ each _____
The book for which your young people have been waiting. Up to the minute in its message, streamlined in its approach, Christ-centered in its appeal. A dramatic presentation of Christian claims in terms that are vital to youth.

—Order in quantity for your young people NOW—

For Your Public Evangelism

____ **HOW TO WIN A FAMILY TO CHRIST,** by Dawson C. Bryan — 5¢ each; 25 or more, 4¢ each _____
A leaflet presenting practical helps concerning the best ways to win entire families for Christ and His Church.

____ **A PRIMER OF EVANGELISM,** by Bishop Charles C. Selecman — 15¢ each; 8 for $1.00 _____

____ **EVANGELIZE! WHY?** by E. Stanley Jones — 10¢ each; 12 for $1.00; 25 for $2.00 _____

____ **THE GREATEST WORK IN THE WORLD,** by Sherwood Eddy — 5¢ each; 25 for $1.00 _____

____ **NEW LIFE IN CHRIST:** the New Testament Witness to the New Birth, by Charles M. Laymon. — 35¢ each; 3 for $1.00; 12 or more, 25¢ each _____

____ **OUR PROTESTANT FAITH,** by William Cannon — 35¢ each; 3 for $1.00; 12 or more, 25¢ each _____

____ **THE GOSPEL IN HOMESPUN,** by Bishop Costen J. Harrell — 15¢ each; 8 for $1.00 _____

____ **JESUS AND WORSHIP,** by Thomas F. Chilcote, Jr. — 35¢ each; 3 for $1.00; 12 or more, 25¢ each _____

____ **THE PASTOR AND THE PRE-MARRIAGE CONFERENCE,** by Bishop Hazen G. Werner — 25¢ each _____

____ **THE ESSENTIALS OF EVANGELISM,** by Bishop Ralph S. Cushman — 35¢ each; 12 or more, 25¢ each _____

____ **EVANGELISTIC PREACHING,** by Bishop Roy H. Short — 35¢ each; 12 or more, 25¢ each _____

____ **A PREACHING MISSION,** by the New Bishops — 35¢ each; 12 or more, 25¢ each _____

____ **THE EVANGELISTIC MESSAGE OF PROTESTANTISM,** a symposium — 35¢ each; 12 or more, 25¢ each _____

____ **MY CALL TO PREACH,** compiled by E. A. Hunter — 35¢ each; 12 or more, 25¢ each _____

Total Amount of Order ____

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_____	**SPIRITUAL LIFE EVANGELISM CHART** ..... $5.00 each Prepared by G. Ernest Thomas; answers objections raised by inactive members and emphasizes the Holy Habits; 30 pages, 2 colors	_____
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_____	**"CHRISTIANS WILL DO THESE THINGS"** ..... 2.00 per 100	_____
_____	**"ENDLESS LIFE"** ..... 2.00 per 100	_____
_____	**"CALL YOUR MINISTER"** ..... 1.50 per 100	_____
_____	**"THE CHRISTIAN HOME—THE HOPE OF THE WORLD"** ..... 2.00 per 100	_____
_____	**"WHAT CHRIST OFFERS YOU"** ..... 2.00 per 100	_____
_____	**"GOD AND THE FARMER"** ..... 1.50 per 100	_____

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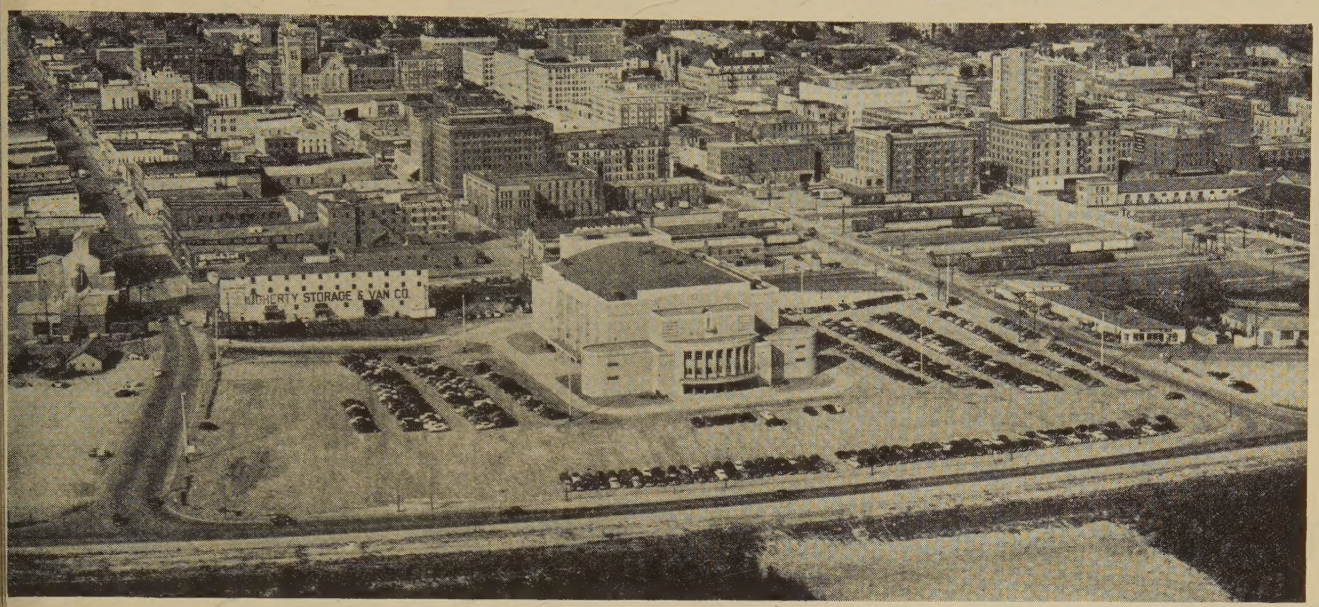
Date _____ **Order placed by** _____

he National

Methodist Town and Country Conference



The Municipal Auditorium at Sioux City, Iowa, where the National Methodist Town and Country Conference will be held on July 21-22-23-24, 1951.

IE National Methodist Town and ountry Conference will be held in x City, Iowa, July 21-24, 1951. It pected that some 3,000 Methodists many others of various church os concerned about rural America come together for the meeting. ful plans are being laid under the ful and inspired leadership of op Charles Wesley Brashares, Des es, Iowa, and Glenn F. Sanford, rintendent of the Department of n and Country Work of the Board issions and Church Extension, 150 Avenue, New York, N.Y.

e four days will be packed with ities designed to inform and in- those who are working in rural tions. Addresses will be given by leaders distinguished for their ies in various fields. The Sunday ram will offer an opportunity for fellowship when the delegates go in teams to visit 260 churches unding Sioux City. Those who can- attend the Conference can hear op Brashares on the Columbia rch of the Air" program at 8:30 C.S.T. All of the delegates will ibute to the total results of the ng as they share in the study os.

ese study groups will probably be ost significant phase of the entire rence. The delegates will share experiences and insights and go back home with new ideas and new inspiration. All will feel richer because of the friends they will have made in these sessions of sharing.

The Local Church

Seven different study groups will consider vital and pertinent topics. The group studying the *Local Church* will think in general of the function of the church as a community institution. But it will also take up in detail the various factors of church activity. There will be an effort to bring together special techniques and skills that have been developed in actual practice. These will be evaluated and discussed as they relate to problems that are presented. Bishop Paul E. Martin and Eugene Carter will be the leaders.

The Family

The Family will engage the concern of another group. The function of the family as it is related to the church will be considered. The responsibility of the church for reaching and serving the family will be discussed. The family as a community unit related to the various agencies at work in the community will be carefully considered. All of the discussion will be related to the rapidly changing social scene and its effect on family life. Bishop Hazen G. Werner and Mrs. A. R. Henry will be the leaders.

By John Baxter Howes
Westminster Theological Seminary
Westminster, Maryland

Leadership

Leadership will be an extremely important subject as one of the groups deals with it. The leadership of the employed pastors in church and community activities will be discussed as will the voluntary leadership of men and women who identify themselves with church service.

One of the chief problems will be that of the shortage of professional church leadership. The rapid reduction in the number of pastors who can qualify for conference membership will be a major concern of the group. It will be hoped that some plan may be evolved for resolving the present situation wherein more than a third of all Methodist pastors are without vote or the right of tenure in conferences, with the resulting disfranchisement of the churches they serve. Nearly all of these are rural situations. Bishop J. W. E. Bowen and Ralph K. Kofoed will be the leaders.

The Community

The Community will be a study group toward which the delegates will look

for progressive planning. Rural people are becoming increasingly conscious of *community* as a concept. More and more they relate all their activities to the people who make up their social groups. They are coming to see that the church must relate itself to its community if it is to be the force that it ought to be. Bishop Marvin A. Franklin and Frank W. Peck will be the leaders.

Stewardship

Stewardship is the name of the study group that will grapple with the problems involved in guiding people in the Christian concept of getting and giving. The group will discuss the natural resources for which people are responsible and the use that should be made of them. The availability of these resources will be considered. Stewardship education and techniques for getting the funds necessary for church activities will be considered. The Lord's Acre Plan will receive much attention. Bishop Glenn R. Phillips and Marvin T. Judy will be the leaders.

Cultural Arts

Cultural Arts is the study group considering architecture, music, drama, and painting as they relate to the program of church activities in the rural community. Study and demonstration will feature each point of emphasis. Arrangements are being made to demonstrate various types of musical instruments designed for church services. There will be an exhibition of old masterpieces of religious art. It is expected that a number of origin paintings will also be shown. Bish W. Earl Ledden and Earl E. Harp will be the leaders.

Today's World

Today's World will be the subject the study for a group which will disc the world food situation and the con tions under which the peoples of various countries live and work. T attitudes of the people in differ countries toward each other will considered. The responsibility of United States for countries less pr perous will be carefully assessed. T missionary responsibility of The Me odist Church will be studied. Bish Donald H. Tippett and Arthur Ra will be the leaders of the group.

Progress on National Methodist Town and Country Conferenc

Great interest in this conference is being manifested all across the Church.

A large attendance is assured. Many conferences have already chosen their full delegation. Others have specific plans for sending a full representation.

Materials which have been sent to all the churches:

52,000 Flyers, announcing the conference, its aims and goals.

42,000 Posters were sent to the District Superintendents, one for each local church in the district. These should remind all churches that they are a part of this great conference.

6,000 Information Folders have been sent to the District Superintendents and Chairman of the Town and Country Commission; these will serve as a guide to those responsible for the delegations.

Enrollment Blanks are in the hands of the Conference Chairman of the Town and Country Commission in each conference. He will be responsible for securing and reporting the delegation from his annual conference.

A Study Book will be mailed to each person, by the secretary, upon receipt of the registration blank. This has been designed to guide each person in preparing himself to make a contribution to the Study Group at Sioux City.

A supply of the literature mentioned above may secured by writing to: GLENN F. SANFORD, Secreta Town and Country Conference, 150 - 5th Avenue, N York 11, N. Y.

The committees are working hard to make this the grea conference of its kind to be held on American soil

The Bishop's Committee, led by Bishop Brashares, is recting the plans for the conference. The church is dee grateful for their leadership in this noble cause.

The Sunday Committee, headed by Rockwell Smith, completed plans for sending a team of workers to ev Methodist church within a radius of 75 miles of Si City. More than 200 churches will be reached wit preaching service and educational institute.

The Publicity Committee, led by John Howes, is work overtime to keep you informed about the plans of conference.

The Continuing Committee, headed by Bishop Paul Mar has extensive plans to take the message and spirit of conference to the whole church and thus make it a f for good in the years to come.

The Local Arrangement Committee, led by Harley Farnham, has one of the most difficult tasks of all. address is Box 1409, Des Moines, Iowa.

God and the Farmer

by James S. Chubb, pastor, First Methodist Church, Grand Island, Nebraska

An Effective Leaflet for Rural Pastors to Use in Their Visiting

Presents the farmer with the claims of Christ and His Church

$1.50 per 100

1908 Grand Avenue *Tidings* Nashville 4, Tennessee

La Gloria, Cuba— An Open Door

by John C. Glenn
irst Methodist Church
est Palm Beach, Florida

Scene from a typical Cuban village (not La Gloria).

GLORIA is a community set in the midst of a vast rural area. It once a thriving American village bited by approximately 800 souls. e was a Methodist church and a school for the English speaking lation. The men owned and oper- citrus groves and commercial nut groves and sugar cane planta- But in 1932 a devastating hur- e practically demolished the entire ge and seriously damaged the s and farms. Coupled with this loss were antagonistic interfer- on the part of the Cuban govern- As a consequence many of the icans moved out, so that now there ess than half a dozen American ies in this whole rural area.

day La Gloria is a faded American e inhabited mostly by Cubans who in thatch-roofed houses, many of have only dirt floors. Everywhere sees poverty, disease, ignorance, superstition. The Cuban govern- maintains a one-room school which provide for only 40 children. Yet all a survey of all boys and girls hool age within walking distance is school disclosed the fact that are about 200 children for whom chool advantages are available. e is no doctor, no drugstore, and alth program. No religious work is d on in La Gloria. The church rty was turned over to the Cuban odist Conference. But we have no or trained workers for this im- nt work.

A Great Experience

I was one of the 54 ministers who participated in "The Cuba for Christ Evangelistic Mission." By request I was assigned to La Gloria. It was the most humbling, the most challenging, and the most revealing experience of my 25 years as a Methodist preacher.

Out of my week's ministry in La Gloria came a marvelous insight. While most of the people neither read nor write—nor have they had any religious training—I was amazed at their response to the message of Christ. Despite their lack of education, however, I discovered that they possessed a spiritual illumination. For the first time I knew the real meaning of Christ's words about His spiritual kingdom. The standards of wisdom are all reversed. So, too, the standard of blessing is different. In Christ's kingdom we grasp the nature of true wisdom and blessing.

"Blessed are the meek;
Blessed are the poor in spirit;
Blessed are they that mourn."

As a consequence I realized that our wisdom is but foolishness. The gospel of Christ and our Saviour became very real to Cuban boys and girls.

Many Came to Hear

Bishop Roy H. Short, whose episcopal area includes the Republic of Cuba, and Dr. Harry Denman, Executive Secretary of our Board of Evangelism, were with me in La Gloria for the Monday morning service. The little church, which can seat about 100 comfortably, was packed. Many stood outside the doors and windows and listened to Bishop Short's sermon and to Dr. Denman's message.

Although we were in the midst of the sugar cane harvest, our average daily attendance was 300. We held morning services for the boys and afternoon services for the girls. The evening hour was planned for all. On the closing night of our preaching mission we celebrated the Lord's Supper. A total of 160 persons knelt at the altar and partook of the sacrament.

Greatest Needs

A school, a clinic, and a dynamic church are needed in La Gloria. I have had the privilege of visiting every mission school, every Methodist church, and every one of our clinics on the island of Cuba. I have traveled over the six provinces. I am confident that one of the greatest needs and one of the most challenging opportunities for rural work can be found at La Gloria.

Bishop Short and Dr. Denman are deeply interested in this needy field. They are looking for two persons well-trained for rural work and the mission field to go to La Gloria. May the spirit lead them to the right persons, because the La Gloria area and many other places in Cuba are "open doors at our very door." Cuba offers a remarkable opportunity for Christian missions.

Information for the Nationa

Sioux City,

Delegates

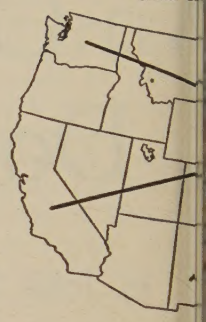
1. The Bishops of The Methodist Church
2. The District Superintendents
3. Chairman and Secretary of each Conference Town and Country Commission
4. One rural pastor and one adult man or woman or member of Youth Fellowship from each District to be nominated by Town and Country Commission
5. One farm woman from each Annual Conference, appointed by Conference W.S.C.S.
6. One rural young person nominated by each Conference Methodist Youth Fellowship
7. One urban pastor from each Annual Conference, nominated by Town and Country Commission
8. Executive Secretary of each Conference Board of Education
9. Missionary Secretary of each Annual Conference
10. Secretary of Evangelism of each Annual Conference
11. Rural church and community workers of Woman's Division of Christian Service
12. National, Jurisdictional and Conference Presidents of Woman's Societies of Christian Service
13. Conference Lay Leader of each Annual Conference and a representative of Methodist men from a town and country situation selected by the Conference Lay Leader
14. Chairman of each Conference Board of Ministerial Training
15. Jurisdictional Town and Country Commission Officers
16. Representative from each seminary and church-related college (these to be named by institution represented); editors of church press; all employed workers of Town and Country Work of each Annual Conference; representatives from the General Boards and Commissions of the Church (these to be named by organization represented); members of the General Committee on the 1951 National Methodist Town and Country Conference

Expenses of Delegates

There will be no registration fee. Offerings will be received at the general sessions.

Each Annual Conference will determine the means of financing its own delegation. The expense to delegates will be for travel, lodging and meals.

Sioux C



A full delegation from every conference.

Sunday Services P

Methodist churc
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day, July 22nd. E
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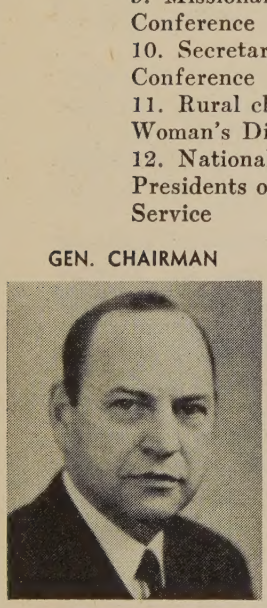
morning service
afternoon council

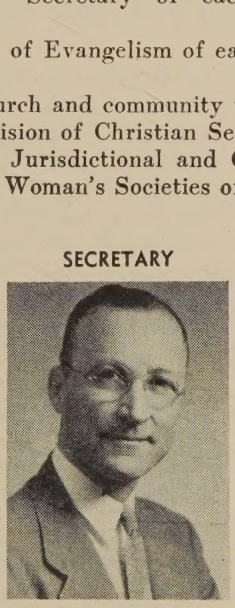
(For information, write Glenn F. San

GEN. CHAIRMAN



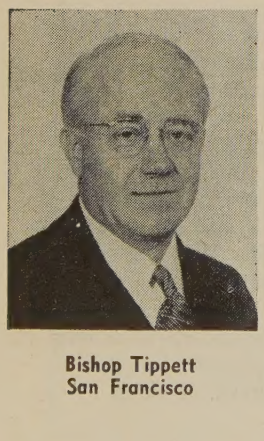
Bishop Brashares
Des Moines

SECRETARY



G. F. Sanford
New York City

TODAY'S WORLD



Bishop Tippett
San Francisco

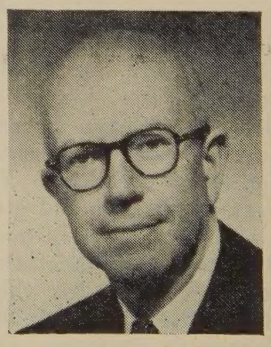
Arthur Raper
Washington, D. C.

FAMILY

Bishop Werner
Ohio

Mrs. A. R. Henry
Eau Claire, Wis.

STEWARDSHIP



Bishop Phillips
Denver

Marvi
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The leaders shown here are in charge of planning and supervising the seven
Country," at Methodism's National Town and Country Conference to be held

dist Town and Country Conference

21-24, 1951

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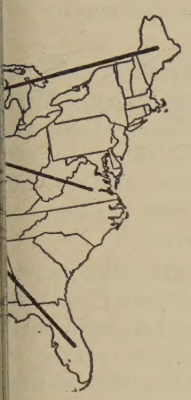

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Suggested Methods for Financing Delegations

1. The Commission on Town and Country Work may secure the funds from its participating boards and commissions.
2. The churches may take an offering on Rural Life Sunday for this purpose.
3. Individual churches may be asked to contribute to the fund or pay expenses of a particular person.
4. Individual persons—ministers or laymen—may be asked to contribute to the fund or pay expenses of a particular person.
5. Churches whose pastors or laymen are delegates may be asked to contribute.
6. Conference Commission on World Service and Finance may appropriate funds for the expenses of the delegation.

National Radio Service

Bishop Charles Wesley Brashares, Chairman of the Conference, will speak on the Columbia Broadcasting Company's Church of the Air at 8:30 A.M. (C.S.T.) July 22nd. The program will originate in Sioux City.

Study Groups

1. Christian Advance in the Local Church
   Chairman: Bishop Paul E. Martin
   Co-Chairman: Rev. Eugene Carter
2. Christian Advance in the Family
   Chairman: Bishop Hazen G. Werner
   Co-Chairman: Mrs. A. R. Henry
3. Christian Advance in Leadership
   Chairman: Bishop J. W. E. Bowen
   Co-Chairman: Rev. Ralph Kofoed
4. Christian Advance in the Community
   Chairman: Bishop Marvin A. Franklin
   Co-Chairman: Dr. Frank Peck
5. Christian Advance in Stewardship
   Chairman: Bishop Glenn Phillips
   Co-Chairman: Rev. Marvin T. Judy
6. Christian Advance in Cultural Arts
   Chairman: Bishop W. Earl Ledden
   Co-Chairman: Dr. Earl Harper
7. Christian Advance in Today's World
   Chairman: Bishop Donald H. Tippett
   Co-Chairman: Dr. Arthur Raper

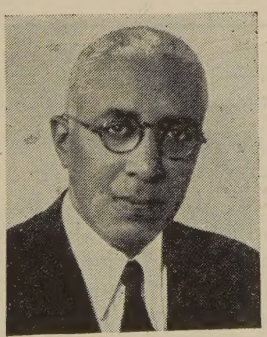
Each delegate will choose a study group with which to work. Preparatory materials will be sent upon registration.

LOCAL CHURCH

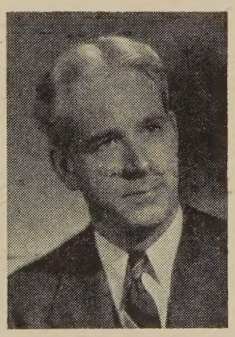
E. Martin
Louisiana

Gene Carter
Indianola, Ia.

LEADERSHIP



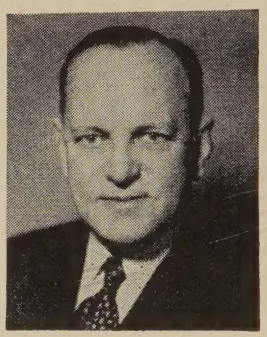
Bishop Bowen
Atlantic Coast Area



Ralph Kofoed
Monroe, Wis.

with various phases of the general theme, "Christian Advance in Town and
1951.

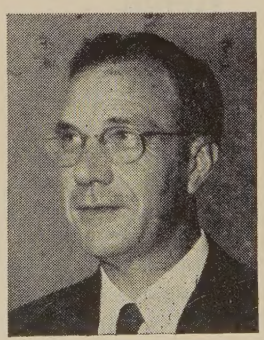
CULTURAL ARTS



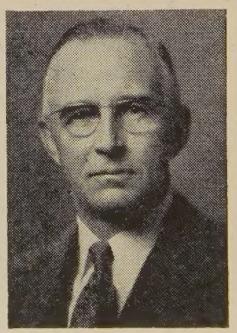
Bishop Ledden
Syracuse, N. Y.

Earl Harper
Iowa City

COMMUNITY



Bishop Franklin
Jackson, Miss.



Frank Peck
Chicago

CONFIRMATION CLASS RECEIVES COPIES OF *THE UPPER ROOM*

The members of the Confirmation Class of the First Methodist Church, Fredonia, N. Y., receive copies of *The Upper Room* from their pastor, Delbert E. Jolley. The young people used *The Upper Room* for daily devotions. As part of the training sessions they reported on the meditations which appealed to them each week.

The confirmation class of the First Methodist Church, Fredonia, N.Y. was received into the fellowship of the church after 13 weeks of training under the leadership of Delbert E. Jolley, pastor.

In addition to the regular course of study it has been the pastor's custom to assign additional work to the members of the class. They are required to hand to the pastor outlines of several of his Sunday morning sermons; they are asked to write prayers to be used at the beginning of each class period; they are expected to contribute a prayer suitable for use on the day they are received into membership.

This year the prayer selected by the pastor was in the form of a poem. was written by an eighth-grade girl a was read as part of the service of r ception.

One of the interesting assignmen was a short essay on "Why I Want Join the Church." Some of the essa proved that more than superfici thought had gone into the writing them. The best one was read as a pa of the reception service.

Each member of the class was pr sented with a copy of THE UPPER Roo by the pastor and asked to use it f daily devotions. As part of the cla session they reported on the meditati for the week which had impressed the most. It was interesting to note t thoughts which had caught their atte tion. For example, several of the you people were impressed by the medit tion for Thursday, March 29, concer ing the painting, "The Green Chris After reading this meditation they b came aware of the fact that we oft try to give Christ only the face of t white race, although, like the co green, He is universal.

The confirmation class was recei into the fellowship of the church foll ing a Sunday morning breakfast at parsonage. Because of their 13 we of training, their use of THE UP ROOM in daily devotions, and their p part in the reception service, th young people are fully aware of significance behind the ceremony.

Great Moments in the LIFE of CHRIST

Charles M. Laymon

"It is the kind of book over which one may linger with loving attention and deepening spiritual uplift."—Bishop Paul B. Kern

Fourteen great moments of decision in the life of our Lord and the important teachings which grew out of them, from the Gospel of Mark, are the basis of this stimulating and helpful book which is in reality an outline of the life of Christ. Written from a devotional viewpoint, it is designed to bring home to the heart of the reader the eternal message of the Word. A stimulating study for prayer meetings, youth groups and all "young" Christians.

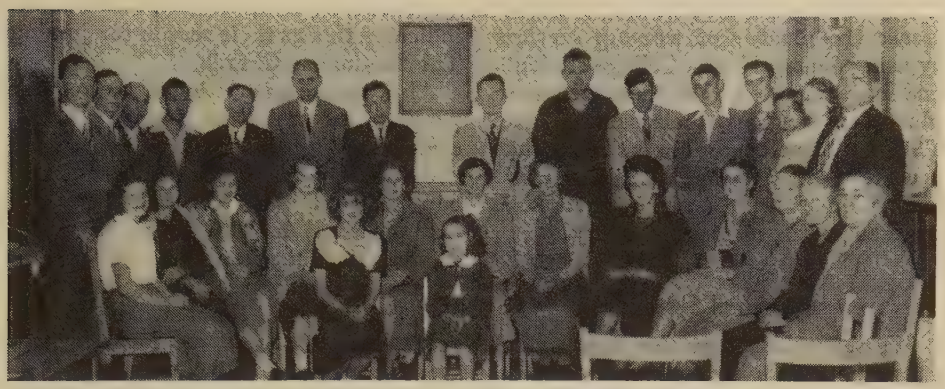
Single copy, 15 cents. Eight copies, $1.00. One hundred or more, 10 cents each.

The Upper Room

1908 Grand Avenue
Nashville 4, Tenn.

bove he ighest lountain

by Jack Waldrep
Blairsville, Georgia



The Towns-Union County Methodist Council meet to make plans for rural churches.

IE recent picture, "I'd Climb the ighest Mountain," has given publicity to the "foothills" south ir section in the beautiful North gia Mountains. So one can see that on the Union County circuit of the h Georgia Conference, just at the of Enotah Bald Mountain, the st in the state, we feel that we are e the highest mountain."

til 35 or 40 years ago, this section untains was producing an unusual- rge number of outstanding minis- They were the leaders of our erence.

the last 35 or 40 years, however, e great population shifts to the ecame noticeable, the Church be- o neglect rural areas in favor of r population centers. As a result, n County Methodism, like that in other rural sections, soon found in a rather sad condition. Many one pastor, ready for retirement, o serve the 11 churches of the y. Sometimes the minister was a nt from Young Harris Junior Col- nearby in Towns County. They all good men. But the task was reat for any one man, and the was very small. Thus, The Meth- Church suffered unto death—three egations actually dying.

Baptists Made Headway

ring this time the Baptist Church, its system of ordaining men re- ss of educational achievement, aking good headway in recruiting nembers and increasing churches. we arrived on the scene there 72 ordained Baptist ministers liv- working in Union County. I was ly Methodist!

ee of the present Methodist hes had considered themselves rawn from The Methodist Church. One had been closed for 11 years, and one had had only two services the previous year. There were no MYFs, only one WSCS, five irregular Sunday schools, and no organized official board. For all ministerial and Conference causes the 10 churches had given a total of $852.00 for the previous year.

Although I was reared in middle Georgia, I had attended Young Harris Junior College. It was while here that I became interested in the mountain section. After receiving my B.D. from Emory University, I was appointed to the Dillard-Mountain City charge, just across the mountains from our present place. While here I definitely decided to do what I had always wanted to do: *give my life to rural church work.*

I decided to take special study in the rural church, but I was enjoying my work so much that it was hard to leave. However, after five years at Dillard-Mountain City circuit—during which time I was married—my wife and I went to the University of Wisconsin, where I did my graduate work in Rural Sociology. I was very well situated there, with good prospects for the future. Then came a letter from the superintendent of the Gainesville District of the North Georgia Conference, telling of the need for someone to work in Union County.

A Difficult Decision

The decision was not easy. There seemed to be so much at stake. I had a wife and one child and we were expecting another. I felt I was cutting off so many opportunities for them. But, as always, my wife was willing to venture out for God. So we replied affirmatively to the appeal.

When we arrived there was not a group to meet us. And despite the fact that two ladies from the local community came by for a few minutes, the people did not come in that night. Nor did many of them come for a long time. We finally got some men to help us unload our trailer. As we began moving in, the old parsonage started sinking down, but it held together. How it contrasted with the nice new one that we now have!

As we visited around we carefully surveyed the needs as we tried to determine the program we should follow. We found many of the people friendly. Many, however, were rather hostile, especially in the communities where the churches had "pulled out." In fact, they let it be known that we were not wanted.

Beginning the Program

We spent our first weeks in visiting, learning from the people their customs, their background, and such other pertinent facts as we would need to know. Then, with the official boards of the churches, we slowly began to formulate our program. We had the various officials to present it at our first Quarterly Conference. This was one of our hardest jobs, getting the people to present the plan, but we finally got enough to do it. I went to their homes and helped them get ready. It was new to them, but they did an excellent job. It did them good, and the people received it even better than we had hoped. Now if this sounds like just cold planning, it was not. More praying went into those plans than anything else.

We have continued this policy of presenting our program and plans at Quarterly Conference and getting the people to vote approval or disapproval. Then we strive to carry out the program in the 10 individual churches.

Over a period of time this has been our program: First, we began to in-

crease the number of worship services by using Young Harris College students under supervision. We help them to plan their sermons, their services, etc. This has developed slowly, but it has become a good thing. We also began using laymen in the same way. This, too, has proved most satisfactory.

Financial System

We set up a system for finances because the people had no monetary plan. We mimeographed a simple budget and carefully explained every item. We made a budget for even the smallest church. One church pays only $.02 per quarter to the Episcopal Fund. (The Bishop couldn't have much fun on that, but it makes the budget balance, and it is their part.) Each church elected a local treasurer, and at Quarterly Conference a charge-wide treasurer was elected. These local treasurers turn in the regular monthly offerings to the charge treasury, keep the people informed of its use, and make the necessary reports to the Quarterly Conference. It took time, but now it works well, and Quarterly Conference is a pleasure, rather than a nightmare.

We explain and receive every special offering. In three and one-half years we have found that the people no longer object too much. It does them good to give, for believe it or not, it bolsters their evangelistic spirit. Generous people are the best evangelists.

Only two persons had been received into the 10 Methodist churches the previous year, and these by letter. Records for previous years are inadequate. And it is impossible to say how many were lost with the churches which resigned from the Methodist fold.

In our visits we began talking to the people about membership, and slowly but surely we began to receive new accessions.

First Objective

Such is the program which we have presented and are continuing to offer our people. Our first objective was for us Methodists to deepen our own spiritual lives that we might become the best people in our community—the cleanest morally and physically, the most willing to help in time of need, the most cooperative in worth-while projects. We keep this before our people in sermons, in our bulletins, and in news letters which we send out regularly. And it is paying off. Several people whom we have received into the church have indicated this as their reason for joining The Methodist Church.

Also, we use a variation of the regular program of visitation evangelism. In some cases we can follow the regular program, but in several places we keep our prospect list, our sick list, and our absentee list all together. Each Sunday at church school we have a person to check the visits which have been made, read the list, and obtain volunteers to call in the homes. This, too, is proving effective.

We have come to realize that if The Methodist Church lives and grows in this section we must reach out into the "fringes" to those people who are not church people or who are on the borderline of other denominations. For example, there were two unchurched families in a nearby community. We were unsuccessful in our efforts to win them, but we did get the children into the Sunday school, the MYF, and finally into the church. Now, three years later, the parents are in the church. But during those three years we have never let them forget that we were interested in them. Others will come this same way.

Organize Council

One of the most meaningful things to happen has been the recent organization of our bi-county Methodist Council. We have wanted to do this for some time, but due to many conditions, we were unable to do so until six months ago.

Towns and Union Counties are separated from the rest of the Gainesville District by mountains. Young Harris Junior College (a Methodist school) is located in Towns County. With the help of Jim Sells, extension secretary of the Southeastern Jurisdiction; Dow Kirkpatrick, pastor of Young Harris; John Cobb, pastor of Town's County circuit and professor of Religious Education at Young Harris, we have organized "The Towns-Union County Methodist Council." It consists of one adult man and woman, and one young person from each of the churches. We meet once a month at Young Harris, to discuss the needs and make plans for the 17 churches of the two counties.

Our Objectives

We have chosen the following as our objectives for improving Methodism in this section: First, to increase the number of worship services by a more extensive use of ministerial students and lay students of Young Harris College, the faculty, and the laymen of our churches; and to improve our w ship services, by studying and teachi the meaning of worship, and by a wi use of worship materials provided our church. Second, to improve a beautify our church property. Thi to improve and make more efficient organizations of our church. To do t we have joint meetings of our WS we have a newly organized sub-distr of our MYF (the first they have e belonged to), and we are making pl for a laymen's organization. In own circuit, for example, by the of Young Harris students from classes (I also teach part-time at Yo Harris), we have increased the MY from none three and one-half ye ago to nine at the present time, they are doing good work. Our Meth ist Council is young, and we are trying to move too rapidly, but it already helping our churches even yond our hopes. Its future is bright

Our Basic Tenets

One could go on and on, because are interested in and love our wo For example, much could be said ab our building programs. We try to systematic about it all. These are basic tenets upon which we work

1. It is best to get people to things for themselves, even though work is not done just as you think should be. It will mean more to th and have a more lasting quality.

2. It is much wiser to move slo and build firmly than to make a show rapidly. (If you can cha people overnight, even though it for the right, some highly emotio group or person can change them ag overnight in another direction.)

3. The religious experience of person is the most meaningful event his life. You can always consider it deal with it wisely.

4. Nothing can take the place of l and sincerity of purpose in your w with people.

5. Never try anything without m prayer and drawing close to Goo

Already, as we go about our w we feel that when the 15 years wh we asked the Annual Conference allow us to stay here are up, we ask them to extend it at least 15 m More and more we have dreams o little home of our own here in mountains, to live our last days am the people with whom we work whom we grow to love more and m each day—the best people in the wo They are the foundation, the hope our great Methodist Church.

Laymen and Evangelism in the Larger Parish

by James W. Sells

Extension Secretary, Southeastern Jurisdictional Council, The Methodist Church

Atlanta, Georgia

AVE you ever attended a sunrise service in an open country church? v, of course, you are thinking about ter. But I am speaking of a service is the climax of a revival meeting, a revival when the preaching was e by laymen.

n the Altamaha Larger Parish such eriences as these are common. For hat parish, composed of several nits, it is not unusual for six rches to plan a county-wide revival ting and call upon the laymen to do preaching, conduct the services, and dle all the details of promotion organization.

f you are pastor of a church where have well-educated and skilled men you might think it hard to mplish. Place yourself, however, he piney woods of South Georgia, re all your laymen are farmers and re none of them has had the "so-d advantages of life."

R. Ross Freeman has been pastor of e six churches for some four years. hat time he has trained a number capable men and women who can ust about anything needed in the of conducting services and handling program of a church. These words not written loosely. I spent 10 days his circuit conducting a county-wide val meeting, and I found what the can do. I am thoroughly familiar their spiritual vigor and the capac-hey possess to interpret the words e gospel to the minds of men.

wo or three factors that are not common to all Methodist churches make the difference. The first factor is that the pastor possesses an understanding of the minds and hearts of his people and he knows how to secure cooperation. The second factor is that under the ministry of this pastor many of these people have had a real experience of religion and they are not ashamed to tell what God has done *for* them and *in* them. I, personally, can testify to what God has done *with* them.

Here is what Mr. Freeman has to say about the "how" of the program:

"The greatest good was done to the laymen who helped. But the laymen in the churches were also greatly benefited. They heard one of their own number speak with a degree of authority about what Methodists believe. Many of them had never heard such a discussion. Some of them kept notes and have since referred to them in talking to me. Several new members were added to each church as a result of the services.

"I carefully selected the laymen for the task. I secured their commitment to the program before we ever had a planning session. Also, the Parish Council had voted the program and they had projected the total planning of the meeting. Thus, I went into the training session fully armed with a backlog of good will.

"The laymen met for three nights to study—and I do mean nights. I had prepared a complete preaching outline. Each man had a mimeographed sheet which enabled him to know what he was going to say, and how he was going to conduct the service. Thus, they went into the program feeling prepared. About 1,500 people attended the services.

"Two laymen went to each church. They exchanged responsibilities. One of them would open the service one night, direct the singing, lead the testimonies, or take charge of whatever was done that night. They would guide the discussion about a distinctive doctrine. (Often the congregation participated with zest.) Then the other layman would bring his own original message and close the service.

"In the study periods we considered such matters as:

1. How to select the evangelistic songs to set the stage for the service.
2. How to conduct the part of the service in which the congregation participated.
3. How to outline a message and how to build towards a climax.
4. How to give the invitation and what to do when the people responded to it.
5. How to interpret the distinctive doctrines that were to be discussed.

"If I were to do it over again, I would use this outline of services:

1. Methodists believe that God has a purpose for His world.
2. What Methodists believe about the Church.
3. What Methodists believe about the

A sunrise service at the Hopewell Methodist Church in the Altamaha Larger Parish in the South Georgia Conference.

sacraments.

4. Methodists believe that man is lost.
5. Methodists believe that a man can be saved, and that he can know that he is saved.
6. Methodists believe in Christian perfection.
7. What Methodists believe about the Christian life.
8. What Methodists believe about the eternal destiny of the soul."

Some might say that this is strong meat for the average layman. And, surely, it is. But it is also the meat of the gospel and what our early fathers fed upon to give us the Church of which we are now a part.

My suggestion is that you do not attempt this unless your men have ligion and possess the courage to other people what God has done them.

But if you have a church made up such individuals as these, here is germ idea that you can use to enla your ministry and increase the effecti ness of your rural church.

"Will you hold to me?"

By Hollis C. Franklin, Marion, Kentucky

I'm too old to try to teach a class of boys in Sunday school. That's a young man's job and I'm past middle age. Thirty-five years ago, I was teaching school but I quit because I couldn't make a living for my family.

Nearly four years ago, I agreed to take a class of five little boys in a Methodist Sunday school for two Sundays, until a teacher could be found for them. They were not bad boys, but nobody wanted to be bothered with them. I felt the same way about it. Why should I be bothered with four or five 12-year-old boys? But I made a sort of two-weeks' promissory note to the Sunday school superintendent. Since I've always paid my notes, I kept the promise.

I never yet have figured out what happened, nor how, nor why, but I still have that class of boys. All five of the original ones I had that first Sunday, plus 25 more boys of their age whom they got from somewhere, somehow. That makes a total of 30 boys. No, there are only 29 now. One was killed in an auto accident just a month ago. But it makes me feel warm, down deep in my heart, with a sweet satisfaction that helps to mitigate the pain at having to give him up, to recall that I was standing near him, just about a year before his death, and saw him when, at a church altar, he claimed "The Master's Promise." I was very near him, too, when I heard him take the vows of the church of his choice, on last Easter Sunday morning.

The job which I have is a hard one and takes a lot of time. I have no spare time—not much, at least, but I have, for nearly four years now, managed to give these 30 boys a little part of my time every week of every year. We've hunted together, we've fished together, we've hiked together over the hills and fields, and I've talked with them about things in which teenage boys are interested. They've asked a million questions, many of which I could not answer. Time after time, I've gone swimming with them. I've taught some of them to swim, until now they are much better swimmers than I.

And this brings me to what I started out to say: I had promised Little Britches—he's the smallest and the youngest, by far, of the group and should be two classes below my group of boys, but when he asked me—and he had never been to Sunday school much—if he came to the Methodist Sunday school could he go in my class, —well, I just didn't have the heart to refuse him and so fine and appreciative has he been, and so thoroughly have I enjoyed him, that every day I've been thankful that I did not refuse him. In the early spring, one Sunday morning, after one of the older boys had asked me how long it would be before I could go swimming with them, Little Britches waited after class to talk with me. I knew he had trouble—big trouble, when I looked at him; and I knew, too, that he wanted to talk with me alone. So I waited to see what he had on his mind —and he's got a mind, and a good one.

I waited until the other boys had cleared out and then I said, "Britches, what's your trouble?" To which he replied, "I can't swim and if I try, the other boys will make fun of me." I put my arm around his shoulder, put my hand under his chin and looked down right into his eyes and said, with all the earnestness I knew, "Britches, folks have made fun of me all of my life and I just like to do things which folks say I can't do. If I live, bef this summer is over, nobody is going make fun of you because you ca swim, because I'm going to teach how to swim this very summer—a swim good." When he grinned t time, I knew he believed every wor had said to him. The rest was up to

Two or three weeks later, I went his home as I went to my office morning and told him that we'd co to the day and at 4:00 that aftern we'd drive to the swimming pool wh was some 20 miles from our home to and let him "get his feet wet."

To get him used to the water, I t along some inner tubes and of cou some more boys. After I had let th play in the shallow part of the wa and get the goose-bumps under cont I took Little Britches and his inner t out into the pool where the water over his head, skinned him out of inner tube and quietly announced him that we were going to learn to sw

Suddenly, I noticed his lips qui and in trembling voice he asked of "Are you goin' to hold to me?", which I responded quickly, "Of cou Why?" And then he said, with faith trust and with lips which did not qui and with voice which was stea "Then, I can get my breath better."

For days, I turned that thought o in my mind. There is One, even in th troubled days when no one, apparen knows which way to take, whose ha if we but cling to and who, if by f we claim his promise to hold to us, can breathe better.

And did Little Britches ever le how to swim? Oh yes, he takes a lo pride now in the thought—which also likes to express—that he can s across the pool and back while I'm getting across it.

What Is In *The Upper Room?*

by Louis Morgan Swingle

About a year ago, I noticed in the vestibule of our church ack containing copies of THE UPPER ROOM. Until that e, I had not even heard of this unusually interesting lication. Upon looking over a copy of it, I was thrilled the wonderful messages it contained—so much so, in t, that I immediately became one of its most avid readers. e more I read, the more enthusiastic I became, and the e there surged up within me the consciousness of a nite commission to make this great wealth of material ilable to both the clergy and the laity of all churches. such a form it would constitute an inspirational and strative reference source to be kept at hand for use in preparation of sermons and Sunday school lessons, as l as for talks in devotional meetings. As a matter of fact, ave found it of inestimable value to me even in my tine, day-to-day contacts with other members of God's ily. No one can read of God's Word, as presented in E UPPER ROOM, without absorbing some of it and subsciously passing it on to others he may meet.

With the thought of this reference source in mind, I ceeded to obtain copies of all issues of THE UPPER ROOM, inning with Volume 1, No. 1, covering the three-months iod from April 1, 1935 to June 30, 1935, inclusive, and ing with Volume XVI, No. 5, covering the months of vember and December, 1950.

Spiritually Rewarding

This first phase of my appointed project entailed the lection and arrangement of a total of 5,856 daily devional articles in the order in which they occur in the le—according to book, chapter, and verse. Although proved to be a truly prodigious undertaking, I have n well repaid spiritually for my efforts.

An analysis of these articles discloses that one or more sons, over the period of nearly 16 years covered by my lection, have contributed articles of comment on all but of the Books of the Bible—the Book of Obadiah.

In the United States, the greatest number of contributors e been from the state of New York (78), with Pennsylia (71) and Tennessee (68) following next in order.

The greatest number of foreign contributors live in nada (51), the province of Ontario leading with 22 conutors. China (28) and India (21) follow next in order.

Many of the articles have been contributed by persons ng in the Belgian Congo, China, Fiji Islands, Japan, a, Korea, Liberia, Malaya, Okinawa, Philippine Isds, Siam, Syria, and Tasmania, to mention but a few.

Contrary to what might reasonably be expected in a *rch* publication, THE UPPER ROOM contains contributions n members of many denominations.

It is interesting to note that the most prolific writers for THE UPPER ROOM contribute articles on both the Old and the New Testament. Their interest in God's Holy Word has not been confined to any specific portion of the Book. Forty have contributed 20 or more articles each. These include members of the clergy, two editors, two directors of religious education, one author and poet, one college president, and seven others whose occupations were not mentioned in the publication. No person who contributed articles on either the Old or the New Testament alone was represented in the publication by as many as 20 articles during that period of 16 years.

72% on New Testament

The collection contains 1,624 articles on the Old Testament and 4,232 on the New Testament. The Old Testament articles represent slightly less than 28% of the total, whereas 72% of all the articles in the collection are based on the New Testament, with 2,387, or over 40%, on the four Gospels, and more than 800 articles on the Book of Matthew alone!

An examination of the Old Testament articles disclosed that more than 10%, or 636, of the total articles included are on parts of the Psalms. Not only is this true, but the one most frequently discussed verse is Psalm 46:10, which was used 29 times in the period surveyed. However, Matthew 6:33, Acts 1:8, and Isaiah 40:31 are close contenders for top honors with 28, 26, and 25 comments, respectively. One of the most precious verses in the entire Holy Writ, of course, is John 3:16. That verse ranks fifth in popularity with 23 articles.

Strange as it may seem, the Twenty-third Psalm is not the portion of the Bible most frequently commented upon. It had a total of only 32 articles, with 11 and 10 on the first and fourth verses, respectively. There were 142 articles treating of the sixth chapter of Matthew, alone!

The Sermon on the Mount

Christ's Sermon on the Mount, with its 111 verses, was covered by a total of 332 comments. Those on the nine verses of the Beatitudes, the five verses of the Lord's Prayer, and the admonition to "seek ye first the kingdom of God" accounted for over one-third of the total comments on the Sermon.

Two great passages in the Book of Matthew are found in Matthew 28:19, 20. They are the Great Commandments and have been duly recognized with 13 and 11 comments,

respectively. The companion Commission, found in Mark 16:15, has been similarly recognized with 10 articles.

Moderate coverage has been accorded the parables of the Good Samaritan and the Prodigal Son, with an average of one comment per verse.

The work entailed in the collection and statistical analysis of these 5,856 articles has scarcely scratched the surface of the project.

Although the ultimate purpose of this project is the preparation of a source of reference material, its arrangement is such as to make it a source, also, of profound enjoyment for all those who love the Father and His only begotten Son.

SUMMARY OF ANALYSIS

The Upper Room Through Nov.-Dec. 1950

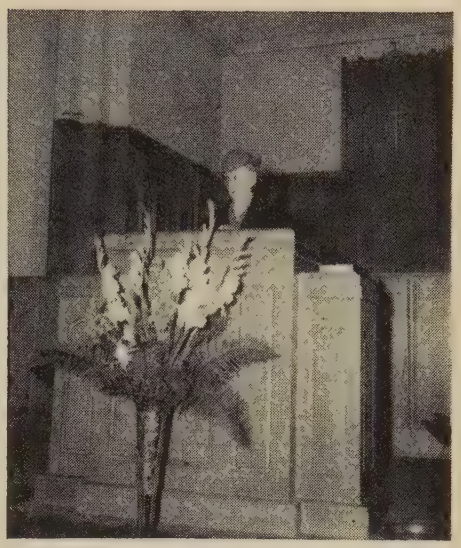
Books of the Bible	Number of Comments	Verses Commented upon	Chapters Commented upon
OLD TESTAMENT			
Genesis	83	55	29
Exodus	69	43	19
Leviticus	10	8	6
Numbers	9	7	5
Deuteronomy	45	29	16
Joshua	36	15	8
Judges	10	8	5
Ruth	1	1	1
I Samuel	36	24	12
II Samuel	8	5	4
I Kings	24	20	10
II Kings	25	19	11
I Chronicles	12	12	7
II Chronicles	20	13	11
Ezra	5	4	4
Nehemiah	11	10	5
Esther	5	3	2
Job	46	32	22
Psalms	636	305	102
Proverbs	77	46	20
Ecclesiastes	28	22	10
Song of Solomon	3	3	1
Isaiah	235	114	44
Jeremiah	48	37	25
Lamentations	2	2	2
Ezekiel	23	20	15
Daniel	28	14	6
Hosea	13	9	7
Joel	7	5	3
Amos	8	6	3
Obadiah	0	0	0
Jonah	4	2	2
Micah	18	5	4
Nahum	3	1	1
Habakkuk	11	6	2
Zephaniah	1	1	1
Haggai	2	2	2
Zechariah	16	10	
Malachi	6	4	
Total Old Testament	1,624	922	43
NEW TESTAMENT			
Matthew	807	292	2
Mark	237	126	1
Luke	564	290	2
John	777	249	2
Acts	282	137	2
Romans	206	81	1
I Corinthians	175	79	1
II Corinthians	122	54	1
Galatians	82	29	
Ephesians	126	60	
Philippians	187	37	
Colossians	56	31	
I Thessalonians	39	21	
II Thessalonians	2	2	
I Timothy	41	21	
II Timothy	71	27	
Titus	8	5	
Philemon	6	6	
Hebrews	136	57	
James	71	35	
I Peter	51	27	
II Peter	14	6	
I John	84	31	
II John	2	2	
III John	4	2	
Jude	4	3	
Revelation	76	33	
Total New Testament	4,232	1,743	24
SUMMARY			
Total Old Testament	1,624	922	43
Total New Testament	4,232	1,743	24
Total Entire Bible	5,856	2,665	67

A Worship Built on Braille

Special Edition of *The Upper Room* Forms Basis for Inspiring Devotional

Vhen it was announced that Mrs. a Webb Totten would lead the wor- service in the adult department he church school of the Methodist rch at Heber Springs, regular at- ants knew that they would hear ething especially inspiring. Mrs. en made the meditation from THE ER ROOM the basis of her talk and luded with a poem she had com- d. But of course her friends knew it would be an out of the ordinary ship service for Mrs. Totten is a t talented person. She is an excel- musician, having at one time been ano teacher. Now 71 years old, she alone and does all her own work, ding the laundry. She makes her clothes and finds time to do a t deal of fancy work, principally heting. She especially likes to make s for the older ladies in the Blind e at Little Rock.

f course, you ought to know that Totten was born blind. Her rest in the Little Rock Blind School is natural for she entered that institution at the age of seven. Her church provides copies of THE UPPER ROOM for the members and naturally hers is in Braille. The pastor is Hubert E. Pearce who took the pictures of Mrs. Totten.



Mrs. Clara Webb Totten leads the worship services for the adult division in the church school of the Methodist Church at Heber Springs, Arkansas. She is reading from the Braille edition of *The Upper Room*.

The following poem, written by Mrs. Totten last fall, was presented as a part of her recent devotional:

When shadows fall along my path,
And sorrow fills my heart,
My Lord and Master is nearby
To bid my fears depart.

My days are filled with loneliness,
But when my heart is sad
It is his peace that comforts me,
And makes my spirit glad.

When grief or trouble grips my soul,
I reach up for his hand;
For refuge he will always be,
And strength to help me stand.

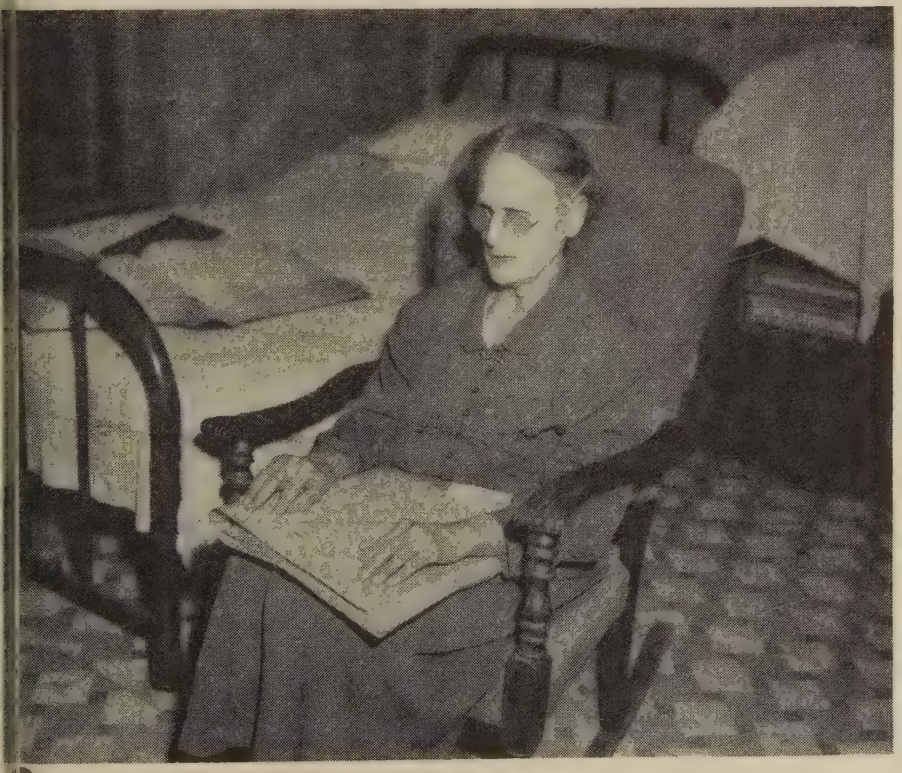
I fear no foe when he is near
To guide me through each day;
He will keep my feet from falling,
And cheer me on life's way.

No matter what may be my lot,
I say the Lord knows best;
So in his care I trust my life;
In him my hope shall rest.

What though my friends may prove untrue,
And sneer me as I go;
To God will I more closely cling,
That I his will may know.

The clouds are lined with silver stars,
Though sometimes rain must fall;
The gloom will vanish in the dawn,
When God will heed my call.

Js. Clara Webb Totten reads her copy of *The Upper Room* in her room. On the bed beside her e of four large Braille volumes in which her Bible is printed. The other three volumes may be on the floor under her bedside table.



group lives within the service radius, the potential growth of the church is diminished in proportion.

The First Unit

After the site has been chosen, what should be built first? Whatever is built should be permanent. Folk do not readily join a congregation housed in a temporary structure, A church does not prosper rapidly in a basement. Therefore, the initial funds should be expended for a unit built above the ground.

The sanctuary should not be built first for two reasons:

1. One never knows the sanctuary needs in the beginning of the project. It might be built too large or too small.

2. The sanctuary would require more money than a young church would have available in its initial stages. It is unwise to put a young church in debt for more money than it will have available for the first four years of its life.

Many a young church has become discouraged and its growth curtailed because of the burden of debt in its beginning. Prospective members will not readily "join a mortgage." It is therefore much wiser to let the new congregation outgrow the first unit which would ultimately become a part of the educational plant.

After the first unit is clear of debt, by the aid of the sponsoring church or District Board of Missions, the titles should be transferred to the local officers and future plans for its development should be initiated and executed by the young congregation itself.

Organizing the Congregation

Organizing the congregation is the most thrilling part of bringing a new church into being. Different techniques are used by different superintendents and pastors. Let us make one suggestion as to procedure.

The superintendent should invite the established churches of the city to bring carloads of young adults and senior-high young folk to the new are preferably early on a Sunday afternoon. It is possible f 50 persons to make a census of 1,000 homes within a coup of hours.

The census will not only provide necessary data for t pastor, but those who come to make the survey will becon helpful friends. They will return to their church to spe a good word for the new project. Many of them will con back to aid the pastor in organizing classes and young pe ple's organizations and in leading the musical program.

Once the pastor has the data collected he is now ready address a letter to the folk to be served, announcing t place and hour of meeting of the new congregation. It wise to leave the charter membership open for sever months. Most prospective members desire to be among t charter members of the church.

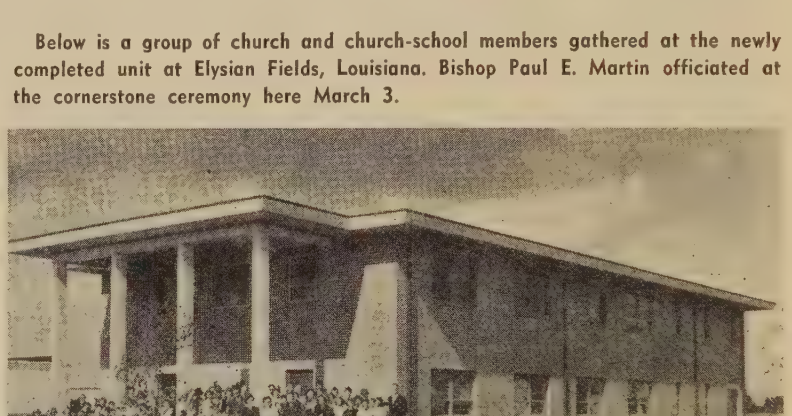
Home Missionaries

In most every established church there are folk who their early life dreamed of the day when they would becon missionaries, but for some reason they were denied th privilege. In many churches pastors have appealed to the persons to fulfill their dreams now in the new church.

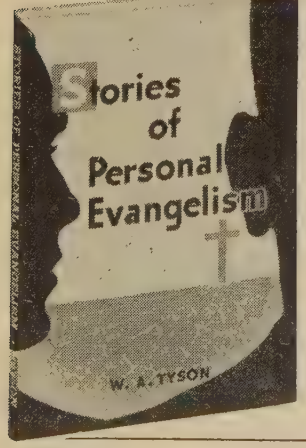
Many members ha volunteered for a si months' period to tea children or a Bible clas or to sponsor a gro of young people un leaders in the new chur could be discovered a trained.

After the task has be accomplished these "mi sionaries" return to the home church and a much more enthusiast and more useful to the church than ever befo They have at last tri their wings as missio aries even in their hon town. They have seen t young and old won Christ and His church l their own efforts. Wh greater joy can there b

Below is a group of church and church-school members gathered at the newly completed unit at Elysian Fields, Louisiana. Bishop Paul E. Martin officiated at the cornerstone ceremony here March 3.



The pictures illustrating this article are from cuts furnished Shepherds *by H. L. Johns, superintendent, New Orleans District. Under his leadership, this district and its Board of Missions are doing a marvelous job of organizing and building new churches.*



BASIC PRINCIPLES OF SOUL-WINNING
AS INDIVIDUALS HAVE ACTUALLY APPLIED THEM

Stories of Personal Evangelism

by W. A. Tyson, pastor, Crawford Street Methodist Church, Vicksburg, Mississippi

96 pages 35c each 12 for $3.00

1908 Grand Ave. Tidings Nashville 4, Tenn.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

JULY, 1951

Virginia Holds School of Town and Country Evangelism

The seventh annual School of Town 1 Country Evangelism has just been mpleted in the Virginia Conference. was held on the Rappahannock Dis- ct, which is under the leadership of an F. Owens. Fifty-eight ministers m the Virginia Conference joined the district pastors in the school, which s one of the most successful held in s area. Through the preaching serv- s and the visitation campaign 494 rsons committed themselves to Christ l the Church. Of these, 345 will be eived by profession of faith. The er 149 will come into the Church by nsfer.

Mr. Owens advises that the number persons being added to the Church a result of this one week's work is ost as large as the total number eived in his district during all of the vious year. He also expressed the w that the meeting had unified his trict and created a spirit of coopera- n which had never before existed. He d the school helped to lift many of churches from a local attitude to a er vision of what can and should be e for Christ and His Church. In do- so it has convinced both pastors and men of the value of visitation evange- n, he said.

J. Manning Potts, editor of THE PER ROOM, and Wilson O. Weldon, ister at Memorial Methodist Church, omasville, North Carolina, were the ource leaders for the Rappahannock ool. Dr. Potts addressed the group h morning on methods and resources evangelism in the rural church. Mr. ldon gave an inspirational address at h of the sessions.

The School of Town and Country angelism is a pioneer project spon- ed in Virginia by the Conference ard of Evangelism and the Con- ence Commission on Town and untry Work. A. E. Acey, Conference retary of Evangelism, and L. G. Beauchamp, now with the Board of Education, conceived the plan eight years ago and set up the first school, which was held at Bassett, Virginia, in the Danville District. The school has been held each year since in some district of the Conference. It has a two-fold purpose. Its first objective is to bring together ministers from all over the Conference to teach them the best and latest methods and techniques of evangelism for the rural community. The second objective is to conduct a successful campaign on a district-wide basis.

All of the pastors come together each morning for instruction and inspiration by resource leaders who are brought in for the purpose. Each visiting minister works in some church. The ministers either preach in the revival services or train the laymen in the technique of visitation evangelism and lead them as they do the visiting throughout the week.

The school has proven to be very successful in Virginia.

Above: Resource leaders and directors of the School of Town and Country Evangelism on the Rappahannock District. From left to right are: J. Manning Potts, editor of *The Upper Room* and resource speaker on Evangelism in the Rural Church, pointing to the new Spiritual Life Evangelism Turn Over Chart prepared by G. Ernest Thomas; Wilson O. Weldon, minister, Memorial Church, Thomasville, N. C., inspirational speaker; John F. Owens, superintendent, Rappahannock District; A. E. Acey, Conference Secretary of Evangelism, director of the school. Not shown is C. Ralph Arthur, Executive Secretary, Commission on Town and Country Work, co-director of the school.

Bishop Preaches Revival

Union Avenue Methodist Church, Memphis, Tennessee, Wayne A. Lamb, pastor, had a great spiritual revival February 25 to March 4, with Bishop Ralph S. Cushman, president of the General Board of Evangelism, preaching. E. Clay Milby, of Valdosta, Georgia, was the song evangelist. It was truly a great week of inspiration and blessing. The church then participated in the district-wide visitation program and obtained 63 commitments for membership.

NO BARREN CHARGES

Listed below are the "Honor Roll" districts—those having no barren charges in 1950. During the year, every charge on these districts received persons on profession of faith.

NORTHEASTERN JURISDICTION

District	*Conference*	*District Superintendent*
Buffalo	Genesee	R. J. Davey
Puerto Rico Provisional		T. R. Soltero

SOUTHEASTERN JURISDICTION

Hopkinsville	Louisville	G. W. Hummel
Louisville East	Louisville	B. W. Napier
Miami	Florida	H. W. Blackburn
Memphis	Memphis	J. B. Peters
Durham	North Carolina	E. L. Hillman
Raleigh	North Carolina	H. B. Porter
Rocky Mount	North Carolina	A. J. Hobbs
Wilmington	North Carolina	C. D. Barclift
Alexandria	Virginia	J. C. Robertson
Petersburg	Virginia	L. O. Wilburn
Portsmouth-Newport News	Virginia	H. B. Lipscomb, Jr.
Richmond	Virginia	J. A. Engle
Americus	South Georgia	R. W. Porterfield
Macon	South Georgia	W. E. Scott
Thomasville	South Georgia	W. E. McTier
Columbia	South Carolina	B. L. Kilgo
Florence Kingstree	South Carolina	Paul Whitaker
Rock Hill	South Carolina	C. E. Peele
Thomasville	Western North Carolina	C. B. Clemmer
Columbus	North Mississippi	W. R. Lott
Greenville	North Mississippi	J. D. Wroten

CENTRAL JURISDICTION

Atlanta	Atlanta	J. A. Baxter
Gulf	South Florida	C. R. A. Banks

NORTH CENTRAL JURISDICTION

Lafayette	Northwest Indiana	E. E. Franklin
Kokomo	North Indiana	J. W. Borders
Joliet-Dixon	Rock River	F. W. Hoisington
Cleveland	North-East Ohio	J. W. Flynn

WESTERN JURISDICTION

Arkadelphia	Little Rock	R. B. Moore
Dallas	North Texas	P. C. Stephenson
Perryton	Northwest Texas	R. L. Kirk
Galveston	Texas	D. L. Landrum
Tulsa	East Oklahoma	Virgil Alexander
Pecos Valley	New Mexico	L. B. Trone
St. Louis	St. Louis	B. L. Schubel

SOUTH CENTRAL JURISDICTION

Los Angeles	Southern California-Arizona	G. A. Warmer
Frontier	Wyoming State	J. Clyde Keegan
San Jose	California-Nevada	J. R. Wilkins

BARREN CHARGES

Ten per cent of the pastoral charges of Methodism received none on profession of faith during the year 1950, a recent survey of nation-wide statistics reveals. Jurisdictional figures, which range all the way from 7% to 23% of the pastoral appointments within the bounds of the six Jurisdictions, show 2,182 barren charges throughout the Church for last year.

By Jurisdictions, the percentage of charges receiving none on profession of faith is as follows:

Central	23%
North Central	8%
Northeastern	10%
South Central	9%
Southeastern	7%
Western	8%

These figures would be most depressing were it not for the fact that, whereas in 1949 there were only 16 districts with no barren charges, in 1950 there were 39 districts in which every charge received new members on profession of faith. Certainly, districts which contain no "zero charges" or "zero churches" are to be highly commended, not only for their evangelistic progress, but for their proof of the great opportunities which lie before us.

The very fact that these districts have attained the Honor Roll published herewith shows what can be done by pastors and people who are concerned about men's souls. It is to be earnestly hoped that their example will inspire current "barren charges" to press on to still greater victories for Christ and His Church.

The Upper Room Attains Record High Circulation

The highest circulation ever attained by a religious periodical * was reached by THE UPPER ROOM with its May-June issue (Lay Witness Number). Surpassing the previous wartime high of THE UPPER ROOM, set in April-May-June of 1945, the circulation for this issue of editions published in Nashville is over 2,325,000. The previous record was 2,269,914.

Final figures will not be known for some weeks, as many thousands of copies of this edition are still being shipped. To the total must also be added the circulation achieved by the editions in other languages, the Braille, and the English edition published in Australia.

* The *Christian Century*, in discussing circulation figures of religious periodicals in its issue of March 14, 1951, points out that *Catholic Missions*, with over a million, published by the Society for the Propagation of the Faith, is the largest Roman Catholic publication in point of circulation and that THE UPPER ROOM, with more than two million, is the largest Protestant periodical.

10% Membership Increase

The Trion Methodist Church, Trion, Georgia, received 28 persons into its membership as the result of a Week of Visitation Evangelism held from February 26 to March 1, Frank H. Prince, pastor, reports. Reception of the new members occurred on the very day that the first service was held in the new church building.

In 1950, Trion Church listed 200 active members. Accessions thus represented more than a 10% increase in membership.

The picture at left shows part of the class of 28 new members uniting with the Trion Methodist Church, Trion, Georgia, as a result of visitation.

trict Promotes Visitation

ecently Memphis District of the mphis Conference promoted a dis--wide Visitation Evangelism cru-. Practically all the churches ticipated, under the direction of . N. Jolley, the District Secretary of ngelism. Roy D. Williams, super-ndent of the Paducah District, was inspirational speaker. During the k there were 300 commitments on fession of faith, 117 by vows, and by transfer, making a total of 829.

Revival at Wilmore

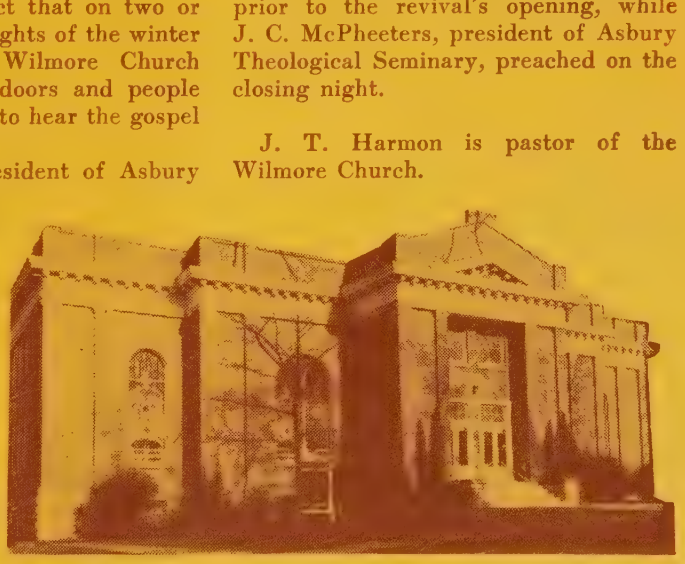
tudents and townsfolk alike partici-d in a highly successful revival ducted by the Methodist Church of more, Kentucky, with Farrell Jen- of East St. Louis, Illinois, as gelist. Preceded by a week of ular prayer periods led by student plains of Asbury College and Asbury ological Seminary, the revival was kedly under the direction of the y Spirit as the altar was filled n and again by those who had d victory in Christ.

ong services conducted by Marion n, professor of music at Asbury ege, were very effective and made a contribution to the spiritual ex-ences of the week. Women of the ch undergirded the program with age prayer meetings, and each Sun-there were special prayer sessions :00 P.M. in the sanctuary.

That interest in the program ran high is attested by the fact that on two or three of the coldest nights of the winter (sub-zero weather) Wilmore Church was crowded to the doors and people stood about the walls to hear the gospel preached.

Z. T. Johnson, president of Asbury College, brought a message immediately prior to the revival's opening, while J. C. McPheeters, president of Asbury Theological Seminary, preached on the closing night.

J. T. Harmon is pastor of the Wilmore Church.



Right: Wilmore (Kentucky) Methodist Church.

Evangelism in a Rural Section

J. C. McPheeters, president of Asbury Theological Seminary, recently preached in an eight-day meeting held at Greenfield, California, a typical rural section of California. Preaching services were at 10:00 A.M. and 7:30 P.M. each day. The song leader was a layman, Charles Noble. Mrs. Noble, the children's worker, met with the children at 4:00 o'clock each afternoon.

The pastor, Leonard Shades, arranged for visitation in connection with the revival. Dr. McPheeters and he instructed 10 teams of laymen for 30 minutes each night after the preaching services. These teams visited in the afternoons and early evenings during the week. Twenty-seven persons were won by visitation. The visitors were also instrumental in getting others to attend church, where some made decisions at the service.

During the eight-day period there were about 100 decisions for the Christian life. Forty persons were reached for church membership.

A Youth Rally featured one of the evening services.

Mobile District Conducts Visitation

The greatest program of Visitation Evangelism ever staged in the Mobile District of The Methodist Church took place the week of March 26, when over 1,000 people were contacted and won to the Church, according to a statement released by E. A. Childs, the district superintendent.

There were 65 visiting ministers from Alabama, Florida, Mississippi, and Tennessee assisting the ministers of 32 participating churches. Bishop Clare Purcell, of the Birmingham Area, and Harry Denman, of the General Board of Evangelism, were present to lend inspiration and instruction. Six of the eight district superintendents of the Alabama Conference were present for all or part of the Evangelistic Advance. Bishop Purcell said that he had never witnessed a greater work of its sort in all his experiences. Dr. Denman was greatly pleased with the work and the results.

W. A. Tyson, of Vicksburg, Mississippi, assisted at the Government Street Church during the week and was the inspirational speaker at the Youth Rally on Saturday night. Bishop Marvin Franklin, of the Jackson (Mississippi) Area preached at the Mass Meeting at St. Francis Street Church on Sunday afternoon to a large congregation, reports W. B. Atkinson, pastor, Toulminville Methodist Church, Mobile, Ala.

School at Westminster

Westminster Theological Seminary, Westminster, Maryland, will have its annual School for Town and Country Ministers, August 6-24. This school is especially designed for rural pastors who are serving full time but who want the stimulus of a short period of intensive study. Four hours graduate credit may be earned by those who hold college degrees.

Among the teachers will be Alfred Bartholomew, professor of Rural Church, Evangelical and Reformed Seminary, Lancaster, Pennsylvania; John Harmon, New York, New York; C. M. McConnell, professor of Rural Church, Boston University, Boston, Massachusetts; and John Baxter Howes, of Westminster, director of the school.

A number of scholarships are available. Those interested should address the Department of Rural Church, Westminster Theological Seminary, Westminster, Maryland.

Guest ministers and pastors of the 32 participating churches of the Mobile District Advance.

Churches Share Visitation Program

Fifteen Methodist churches in or near Charlotte, North Carolina, participated in a week of united visitation evangelism, March 11-16. Eugene Golay of the General Board of Evangelism of The Methodist Church met with the ministers each day at 11:30 A.M. for instruction with the chart on visitation evangelism and lectured the group on methods and techniques of pulpit evangelism. At 1:00 P.M. a lunch was served. After lunch there was a brief sharing period in which reports of the previous night's work were given. Final reports showed a total of 671 persons interviewed, 95 first commitments to Christ, and 128 transfers. Thus, a total of 223 decisions for Christ and His Church were secured in the four nights of visitation.

It should be noted that seven of the 15 churches worked less than four nights in the campaign. Some were not able to begin on the first night.

It was the first time many of these churches had ever participated in visitation evangelism using the plan worked out by the General Board of Evangelism. In many instances churches were spiritually revived and laymen inspired in the knowledge that they could visit to win people to Christ and His Church. One layman said after the first night out, "For the first time in my life, I had a feeling that I was actually doing something for my Lord."

Successful Program

For the third consecutive year and at the same time of the year, Visitation Evangelism and Mass Evangelism have joined hands to produce a glorious harvest of members for the Springhill, Louisiana, Methodist Church. Forty-one persons visited prospective members the week of February 19-23 and received 71 commitments for church membership. By coincidence, 71 persons were received at the Revival Meeting held March 4-11, with George F. Ivey, vice-president of Centenary College, as guest preacher.

Last year the same program produced 50 new members, while the year before that 63 persons united with the church because of a similar campaign.

As a result of this combination of visitation and pulpit evangelism, 30[illegible] members have been received into the Springhill church during the three-year pastorate of W. D. Boddie. Membership of the church now totals 600 resident members and 225 nonresident members.

So firmly established is this evangelistic program that immediately following the Revival Meeting plans were made to round out the quadrennium with what is hoped may be another victory for Christ's Kingdom.

Accessions at Lamar

J. Graydon Wilson, pastor, reports that First Methodist Church, Lamar, Colorado, recently received a total of 50 new members, of whom 32 joined the church on profession of faith. Eighteen of the new members were young people to whom the minister gave three months' instruction in the meaning and requirements of membership. All but one of this latter group were eighth graders. One was a high school freshman. Seven members of the class were baptized by Bishop Glenn R. Phillips on Sunday, March 4. Bishop Phillips was in Lamar for special services in connection with the formal opening of a new $64,000 church-school building.

Most of the adults among the new members were won as a result of a Visitation Evangelism campaign held March 5-9. Those in this group who were uniting with the church on first commitments received instruction from the pastor. They were also assigned "Fellowship Friends" as recommended by the General Board of Evangelism.

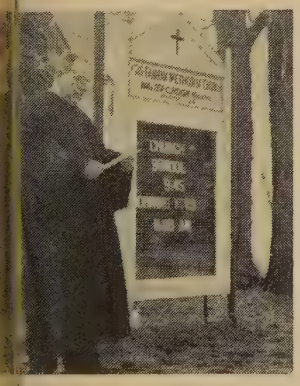
How Some Smaller Churches Won 100 or More to Christ

Stanley Rowh
Newville, West Va.

L. K. Thompson
Indianapolis, Ind.

Robert L. Anderson
Pikeville, Ky.

Walter C. Hook
Fairfax, Va.



Eight centuries before Christ, the prophet Hosea described the divine grace in these unforgettable words: "I drew them with cords of a man, with bands of love. . . ." (Hosea 11:4) Nearly 20 centuries after Christ, modern apostles bear the same witness to the same redemptive concern on the part of the same evangelistic God. For wherever they have gone as His ministering angels men have found that He has already created a passion for redemption within the souls of those who are unchurched. The noisy, crowded streets of busy cities and the solitude of isolated countrysides have known alike the inspiration of His transforming presence. Mansions and hovels have assumed equal dignity through the purging power of His spirit. Truly, the Christ who identified Himself as the great Sower has prepared an ample harvest for the reaping.

Faithful Workers Report

From all across the United States faithful workers are reporting the abundance of that harvest.

"For five months," write Mr. and Mrs. Roy Messenger, speaking of the 1950 record of the Halleck, West Virginia, charge, "we sang, prayed, and preached to our people as God gave utterance . . . . God heard our cry. Lost souls came. At His call, 224 people bowed repenting at the altars of 12 churches."

In 1950, Pascagoula First Church, Mississippi, under the leadership of Harlan B. Hilbun, received 249 on profession of faith. A variety of methods was used to win these new members for Christ and His Church, but by and large this spiritual victory was accomplished through the combination of pulpit and visitation evangelism. In June, 1950, Mr. Hilbun was transferred to Jefferson Street Church, Natchez, where the same evangelistic program and zeal have resulted thus far in 200 first commitments. "There have been very few services since we have been in Natchez," Mr. Hilbun states, "that somebody has not been converted."

In rural Iowa Wilbur Wilcox saw 128 persons unite with the fellowship of the two-point Maquoketa charge on profession of faith during the Conference year. Of these, 31 were young people who united with the church following instruction in regular membership classes. Lay visitation and pastoral calling accounted for most of the rest.

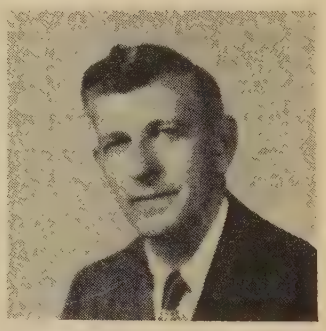
So, too, in a single year Kenneth M. King combined various means of evangelism to win 104 individuals on profession of faith for the six-point Rich Creek, Virginia, charge. Significant is the fact that 12 of these persons were converted in prayer meetings conducted by laymen. "I feel that it is the members who bring a revival to any church," declares Mr. King, "and I give the credit of the record of last year to the leading of the Lord and the praying and working of the people whom I served."

Evangelism in the Larger Parish

In Kentucky the Clinton County Larger Parish has proved that when men cooperate for Christ souls are won to the Kingdom of God. E. L. Dixon, C. L. Hulse, and

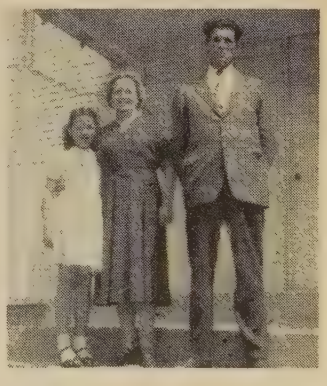
Irby E. Cregger
Huntington, West Va.

J. H. Parrish
Siler City, N. C.



Harlan B. Hilbun
Natchez, Miss.

Mr. and Mrs. Roy Messenger
and their nine-year-old daughter



L. W. Woodward, working together in evangelism, education, and promotion, have added 370 persons to the Christian fold on profession of faith in the past two years. "In 1949," they officially report, "we had 210 to unite with the church on profession of faith; 160 in 1950. This conference year we are having many people to come into the church by faith. It looks as if we will exceed any previous year in additions. . . . Our Sunday schools have increased more than 300 per cent in attendance." Part of the secret of this outstanding success is apparent in their succinct statement: "We have visited from house to house."

Similarly inspiring is the evangelistic success of the Big Sandy Valley Larger Parish where Robert L. Anderson, director, reports 109 accessions on profession of faith in 1950.

In 1947, membership at St. Andrew's Methodist Church, Detroit, Michigan, totaled 136. Today its rolls contain 727 names. Of this number, 374 have united with the church on profession of faith in the past four years. That visitation evangelism has played a significant part in this magnificent achievement is evident in the statement of William D. Mercer, pastor: "Two years ago 50 of our men made a house-to-house survey which has resulted in many new visitors and prospects. *All prospects at present are those which were brought by members to the morning service, or those who visit our church.* [Italics are the editor's.] A permanent evangelism committee, which makes calls regularly throughout the year, helps to emphasize the need of a Christian experience and a church home."

Successful Programs

Wesley Church, Meridian, Mississippi, under the leadership of William C. McLelland, set itself a similar evangelistic goal. Writing of the highly successful program in this active church, Mr. McLelland declared: "We lived, slept, and ate the idea of winning the lost for five years. During that period of time we used every legitimate method we could discover, leaning heavily on TIDINGS and on the recommendations of our Conference Board. Evangelism with us was a set program and had its place in the thinking of our church just as every other phase of the church program had its place. We planned for it as carefully as we did training schools, financial budgets, youth work, etc." Such prayerful planning produced results. Two hundred and twenty persons joined Wesley Church on profession of faith during 1950. In the course of the past five years the congregation outgrew its sanctuary three times, tripled its budget, increased the pastor's salary from $1,800 to more than $4,000, and licensed 10 young men to preach!

In like manner the Bellaire Methodist Church, Indianapolis, L. K. Thompson, pastor, records its ability to keep pace with a rapidly growing community because of a carefully designed evangelistic program employing laymen in the task of winning souls for Christ. During the past year Bellaire has won 147 individuals on profession of faith. Another Indianapolis church with a remarkable evangelistic record is Brightwood, where Albert R. Ashley, pastor, received 182 persons on profession of faith during the last year.

Neither time nor space permits detailed accounts of the spiritual triumphs achieved by such inspired congregations as that at Fairfax, Virginia, with its addition of 109 members on profession of faith as it has followed the zealous leadership of Walter C. Hook. Nor can we tell in full the thrilling story of Central Methodist Church, Huntingdon, West Virginia, where Irby E. Cregger, pastor, received 123 persons on profession of faith through a carefully mapped program including cottage prayer meetings, community visitation, and a two-weeks' revival. Challenging, too, is H. W. Gillespie's report of 102 first commitments on the McDowell Charge in West Virginia, as is J. H. Parrish's successful program which won 106 new members for Siler City Circuit, North Carolina.

The Spirit of the Movement

The spirit of this great redemptive movement, however, is eloquently captured for us in the story of Stanley Rowh rural pastor of Newville, West Virginia.

"I was assigned to the Newville charge," says Mr. Rowh "in the fall of 1948, when it was very low in membership and attendance.

"I did all I could that year to keep things going. In 1950 as I was getting ready to start a revival in one of the churches, I began visiting every home in the community. I had one church where there was only one member attending services. A widow and her four children comprised the remainder of the congregation. I was scheduled to preach at this church once a month. Finally these faithful six said to me, 'Preacher, there are not enough of us to pay the salary, so if you don't want to preach regularly for us, it will be all right.' I told them to forget the salary, that we were going to start a revival in that church.

"I started my revival, and at the same time I began a visitation evangelistic campaign from house to house. The first three nights of the revival there were hardly enough people present to sing the hymns. But by the time the services had continued a week I had just room enough to stand in the pulpit and preach. The church seats 25 people. Every aisle was crowded with standing people. There were 101 souls saved in that revival series!"

Truly, in this hour we can rejoice with Louis F. Benson that

> The light of God is falling
> Upon life's common way;
> The Master's voice still calling,
> "Come, walk with me today;"
> No duty can seem lowly
> To him who lives with Thee
> And all of life grows holy,
> O Christ of Galilee!

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Tidings

How to Have a Successful Revival

by C. Lloyd Daugherty, Jr.
Director, Department of Pulpit Evangelism
The General Board of Evangelism

THE purpose of a revival is not only to prepare the hearts and minds of church members and those who will soon be church members, so that God can make them more perfect Christians, but also to reclaim the inactive and redeem the lost.

It is not likely that a church will have such a life-changing revival, however, unless the minister earnestly believes in it and honestly desires it for his people. But if he does believe that God can enter into a person's heart with blessing, and if he honestly desires this blessing to come to his people, then the gates of hell cannot prevail against him.

One of the most effective ways for a preacher to begin such a revival is to prepare himself thoroughly through prayer. Then let him call together a group of the leaders of the church and quietly tell them what is on his heart. Such a group of leaders will certainly include the lay leader, the W.S.C.S. president, youth and young adult presidents, church school superintendents, members of the Membership and Evangelism Committee, and all others whom the minister feels to be in sympathy with the purposes of the meeting.

Strive for Harmony

Should the pastor find "worldly opposition" to the revival, he might do well to interrupt the meeting for prayer in order to achieve the spirit of harmony. Everyone in the group should then be made aware that a revival is something that God gives to a church when people lay their hearts open to Him for His blessing. In all our planning let us make certain that everyone understands the word "We" to mean God and us.

One thing which should surely emerge from such a meeting is the desire to undergird the enterprise with a tremendous and sustained period of prayer. To assist in getting such a prayer movement under way, there should be a Prayer Committee composed of people who will contact the entire membership with the request to pray. Prayer covenant cards should be signed by at least half the membership. The aged, infirm, and shut-ins should be among the first solicited. Prayer groups and cottage prayer meetings might be started. All church organizations should begin their meetings with prayer beseeching God's blessing on the coming revival. The midweek prayer service might itself be revived if it had this useful purpose to achieve.

If preceded by at least one full month of prayer, the revival will have already begun when the first services start. Vital to its success, however, is the kind of publicity we give it. God does work miracles in people's lives today as in Bible times. Don't hide His forthcoming miracles under a bushel. Let them shine out into the darkness of this present world like the lights of a city standing on a hill. Tell people about the services through the newspapers, radio, letters to organizations and individuals. One church with a membership of 350 had 1,100 persons present at the opening service of the first revival meeting it had held in 30 years. It accomplished this amazing feat largely by sending out 4,500 letters to people who were not members of that church.

Win Attention

Use eye-catching posters, bulletin boards, and ads in newspapers. Work out programs which will win attention without losing dignity. For example, one church is planning a 50-car caravan into neighboring towns and cities. On arrival in a town the members of the caravan will hold a street meeting with hymn singing, prayer, a short address, and an invitation to come to the revival meeting. Advance notices will let each town know when and where to expect the caravan.

Let every church letter, every church bulletin, every prayer, every sermon, every conversation, and every church member proclaim: "Come, see what the Lord will do."

The meetings themselves must be held in an atmosphere and spirit of welcome and rejoicing. Welcome God's presence into the meeting with a joyful sound. Welcome the human visitors with good cheer. Whether the services are held in the Little Brown Church in the Wildwood, or in the Gothic Cathedral in the mighty metropolis, nothing is more appropriate, more helpful, or more wonderful than a good, old-fashioned, enthusiastic hymn-sing. It should not be undignified. Whoever leads it should not think that this is just a glorified choir rehearsal, nor that he is supposed to be a gymnast. Let there be no overstriving for effects. The purpose of a hymn-sing is for the people to sing with joy, with freedom, with praise in their hearts.

Choir an Asset

A good choir is always an asset. Organize as big a choir as possible, with many young people. It is well to have no soloists unless they are exceptionally fine. The anthem must make a genuine spiritual contribution to the service and, above all else, must be in the same mood as the service. Otherwise it might do more harm than good. Simple hymn arrangements are more appreciated by the public than great oratorios and are usually more acceptably rendered.

For good or ill, the spirit of the preacher will eventually pervade and become identified with the spirit of the meeting. Therefore, let the minister radiate joy in the Lord. He is the bearer of good news. He is an authority on what happens to an individual when God takes over and changes life from one level and one direction to another level and a different direction. Consequently the preacher should remember that he is God's ambassador, not a circus clown or a side show barker.

Ministerial dignity should not interfere with his pulpit freedom, but his freedom in speech or action should not be an affront to ministerial dignity or plain good taste.

The sermons should start out to accomplish one objective; and when that is accomplished, the minister should stop preaching. If, for example, the sermon is on "Prayer Changes Things," and by illustration and witness the people have been led to the place where they are ready to accept the invitation to make prayer a daily part of their lives, let the preacher not confuse the issue by introducing a discussion concerning heaven, or honesty, or how to bear life's burdens—however wonderful, or true, or Christian these things are also.

Every service should help people to make some kind of decision, to accept some kind of invitation. Now let us be realistic here. Not everyone is ready to give over his entire life to the will and way of God. It would be wonderful if such were the case, but it isn't. But there may be many who, at the close of a significant sermon on prayer, might be willing and ready to pray about giving over their life to the will and way of God. Therefore, let us provide abundant opportunity for persons to make decisions by which prayer can become a part of their daily lives. In doing so, of course, we must not neglect invitations to those who are ready to accept the complete Christian life.

Most Important Person

Let everyone who participates in the actual program, whether janitor or preacher, usher or song leader, remember that the most important person—that is, the most important human person—in the church is the other fellow, and that the loftiest ambition any participant can have is to be an instrument through whom God can speak or sing or smile a blessing into the other fellow's life. The spirit can never be counterfeited. When singers and preachers genuinely want God to use them, the singer becomes a soundboard reflecting an angel's song, and the preacher speaks with authority as one who knows the Lord.

A revival starts with prayer. It continues through prayer. So it must be kept alive through prayer after the meetings are over. This calls for a praying preacher and a praying people. God can always use such people to build His Church and expand His Kingdom. The only persons He can't use are those who are satisfied with themselves as they are.

THE STORY OF METHODISM IN GEORGIA

Lest Faith Forget: The Story of Methodism in Georgia, by Alfred Mann Pierce, with an introduction by Bishop Arthur J. Moore, 206 pages, 1951. 75¢.

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Toward a Spiritual Revival

E are now coming into the period of summer revivals. How important this period is may be seen in the that about 5,000 of these public ching programs will be held during next several months. But with all planning—and certainly it should f the best—we must not forget that ine revivals are basically "God-n." "If my people, which are called ny name, shall humble themselves, pray, and seek my face, and turn h their wicked ways; then will I from heaven, and will forgive their and will heal their land." (II n. 7:14) That puts any kind of revival in the category of a miracle mething that God does for us.

a minister is earnest about his ncoming revival, therefore, it will well for him to do some thinking t miracles. Perhaps the story of the ng of the man at the pool of esda may give us guidance at this t.

rst, Jesus asked the man, "Do you to be healed?" (John 5:6, Revised dard Version) The important thing not whether he *could* be healed, nor his chances of healing might be. important thing was whether or e *wanted* to be healed. Jesus felt that was a fair question to ask an ted man. Do we *want* to be healed? down deep in our hearts are we fied with our spiritual condition? we be content with whatever hap- to develop?

cond, because the man of Bethesda ed to be healed, he imagined con- tively what he would do if he *were* d. *It is psychologically impossible nyone to want anything with an nsuming desire without imagining he would do with it and what it d do for him if he got it.*

e know some of the things that this wanted to do because he did them he was healed. One of the things nted was to *get out of the hospital.* sense, that is what the porches be- he pool of Bethesda were. Another s desires was to go to church. There e no doubt that he wanted to do things, because as soon as he he *did* them. By the same token nister who really wants a revival isualize in his own mind the spir- impact which it can make upon ncerned.

Therefore, both the pastor and his people will want to contact every person in the community to determine whether or not they are Christians, whether or not they are members of the Church, and whether or not they are satisfied with their religious experience.

Likewise, his people and he will want to go out and personally invite individuals to come to the meetings, like the Samaritan woman by the well who "went away into the city, and said to the people, 'Come and see. . . .'" This means that both the congregation and the minister will want to share the good news with those who have not heard it.

In his imagining as to what a real revival might do for the people and the church, such a pastor will invite his hearers to come to an "Imagine What Would Happen If . . ." meeting. Here, together and collectively, they will do some constructive imagining.

Third, because the man of Bethesda *wanted* to be healed, because he *imagined constructively* what he would do if he *were* healed, Jesus was able to say to him, "Rise, take up your pallet, and walk." And immediately the man was healed and took up his pallet and walked. (John 5:8, 9) The miracle had been performed! Instantly he went out and *did* what he *knew* he would do if he were healed.

Jesus was able to heal the invalid at the pool of Bethesda because the man had fulfilled the requirements fundamental to the healing. So is it with a church. If its pastor and its people fulfill the human requirements basic to a "God-given revival," the Lord will fulfill His promise.

I believe that God can turn any preacher into a divine physician able to say to his people, "Let's get up out of bed and go to work for the Kingdom," provided that the preacher sincerely *wants* to have such a revival—wants it intensely enough to lay out its objectives—wants it intensely enough to get up and go when the Lord says, "Rise . . . walk."

God wants to bless His churches and His people with spiritual help, the same as He wants to bless His children with physical health. When we do what is required of us, "He will do exceedingly abundantly above all that we ask or think."

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My Consecration

( ) I am a Christian, but I want to be a better one. I want a deeper experience and closer fellowship with Christ.

( ) I am not a Christian, but I want to be. Please pray for me.

( ) I accept Jesus Christ as my personal Savior, and purpose with His help to live the Christian life.

( ) I want to unite with this church on profession of faith.

( ) I want to transfer my membership to this church. For certificate of transfer, please write to _____ _____ Church at _____.

My name is recorded there as _____

Name _____

Address _____

Telephone _____ Date _____

60c per 100

Revival Prospect Card

I want my church to have a great spiritual revival and I shall endeavor to cooperate in every possible way.

On the reverse side of this card I submit the names and addresses of persons whom I regard as good prospects for membership in our church.

I will pray daily for them, will speak to them about our church, and will invite them to attend our services.

MY NAME _____

ADDRESS _____

_____ PHONE _____

This inspirational card, encouraging members to win others, is printed both sides. $1.00 per 100

Attendance and Prayer Card

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Desiring that our church, our community and our world have a genuine revival of religion,

THIS I RESOLVE TO DO:

During the revival preaching services at our church

( ) I will endeavor to attend every service, unless prevented by circumstances beyond my control.

( ) I will speak to others about these services every day, and give them personal invitations to attend.

( ) I will try to bring someone with me who might not otherwise attend.

( ) I will pray daily for the revival.

( ) I will pray that a spiritual blessing will come to me out of these services, and will pray similarly for others whose names may be brought to my attention.

NAME _____

ADDRESS _____

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Let's Make
Our Preaching Revival

A Reaching Revival

By Harry Denman

To do this we must be cleansed and commissioned

1. We must see the Lord high and lifted up, as Isaiah did in the Temple.
2. When we see the Lord we will see iniquity in us and in our nation.
3. Then we must be cleansed.
4. After we are cleansed, we will hear the voice of God calling us to service.
5. Then we must say, "Here am I; send me."
6. Then we will be commissioned to tell what the Lord hath done for us.

To have this experience

1. We must repent of our sins—sins of the flesh and of the spirit.
2. We must believe in Jesus as the Saviour and Hope of the world.
3. We must believe that He is alive, and in the hearts of those who love Him.
4. We must take Him as our personal Saviour and have His mind and His spirit within us.
5. We must witness to this faith of ours.

(*continued on reverse side*)

MORE THAN A PREACHING REVIVAL

However fine the sermons may be, n
vival is successful unless it reaches th
ople. This is not to say, of course, that
eaching services may not be highly
neficial to those who attend. In many
ys they may ideally meet the needs of
e few; and, insofar as they do that,
y have value. But they cannot rightly
called revivals. For in the very na-
e of the case, revivals aim not simply
replenishing the spiritual supplies
those who are already churched, but
her at awakening entire communities
the redemptive purpose and power of
d that the unchurched may be saved.
There can be no such awakening in
community, however, apart from a
neral knowledge of what the church
planning. Individuals cannot share
t of which they are ignorant; and in
ay when attractive advertising deter-
nes the reactions of everyone from
ldhood up, it is absolutely essential
t the revival-minded church publi-
e its evangelistic program widely and
ll.

Good Techniques

This cannot be accomplished simply
the pastor and his people deluging
community with mimeographed lit-
ture the week before the program is
begin. Good advertising techniques
based on sound psychological prin-
les and take full advantage of pre-
inary build-up. A community must
made revival conscious for weeks
or to the date set for the special
etings, if the services are to win souls
Christ and His Kingdom.

Newspaper stories giving a general
line of the revival go far toward
ing a firm foundation. Particularly
these days when men are realizing
re and more that religion is "the last,
t hope of earth," editors of metro-
itan and county papers alike are will-
and eager to devote space to spirit-
items. Wise leaders will reach the
ple of their communities by keeping
ular accounts of their revival's pre-
atory stages in the news columns.

Having thus caught the attention of
ghborhood "autocrats at the break-
t table," revival leaders will capital-
upon this interest by displaying at-
ctive placards in prominent places.
this purpose TIDINGS provides an
angelistic Poster, 14x22 inches,
nted on thick paper, with space for
name of the church, the name of the speaker, and the time of the services. A beautiful reproduction of Sallman's Head of Christ gives this poster irresistible eye-appeal. To insure proper distribution of these posters throughout the areas which the revival should reach, TIDINGS offers the placards at 15 for $1.00.

Another Means

Direct mailing is another means of building upon the interest already stirred by a careful publicity campaign. Everyone likes to receive mail. There is something about the postman's whistle that thrills all of us. When the mail which we receive relates to a matter with which we are already concerned, it burns its message still more deeply into our minds and hearts. For this reason TIDINGS has made available an *Evangelistic Services Postal Card,* similar to the poster described above and therefore instantly identified with the revival of which the recipient has already heard so much. But now the revival invitation has become personalized for him. What he has read in the paper and seen advertised in the neighborhood stores has come to his own mail box, addressed to him not simply as a name on a subscribers' list, or as a citizen of a town, but as an individual who is precious in the sight of God. These cards may be obtained at 60c per 100.

There will probably be 5,000 Summer Revivals conducted during July and August this year, a fact which holds great opportunity for the spiritual advancement of our churches as they win additional souls for Christ.

Unfortunately, in many of these churches revivals will pass without the winning of a single convert, or without the church securing letters of transfer for individuals now living in the community but holding their relationships elsewhere.

If in each of these 5,000 Summer Revivals an average of 20 such converts and transfers could be obtained, 100,000 people would be claimed or reclaimed for Christ and His Church. What a glorious blessing this would bring to these people and to these churches! It would be like placing 100 brand new 1,000-member congregations into the hands of God for Kingdom purposes!

Not without responsibility in making the revival a success are the laymen whose prayers and devotion must be matched by their labors. It is not right for Christians to drink alone at the wells of salvation, and they must be encouraged to lead others to the life-giving streams. For this purpose Harry Denman has prepared *A Reaching Revival Card,* containing an informative and inspirational message to impel church members to go out and reach others for Christ. Available at $1.00 per 100, this card, which is printed on both sides, appeals for each member to bear witness to the faith that is in him.

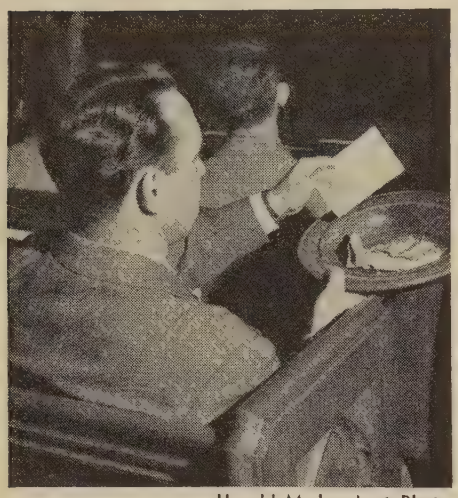
Aid to Visitation

In this connection, too, TIDINGS has produced the *Revival Prospect Card* to help churches obtain the names of prospective members in advance of the revival. During the evangelistic services ministers can extend the invitation with confidence when a carefully planned program of lay visitation has put them in touch with the burning hopes in the souls of individuals. This card, also printed on both sides, sells at $1.00 per 100.

Two other valuable items will do much to bolster the success of the summer revival. One is the *Prayer and Attendance Card* calling for personal commitment on the part of each individual in the church to pray for the revival and to attend it. Costing only 60c per 100, this card will greatly increase the effectiveness of the summer evangelistic services. Also indispensable is the practical means of registering commitments provided in *My Consecration Card,* which contains space for persons to indicate the manner in which they would consecrate themselves to Christ. This card is also 60c per 100 and, like the other materials mentioned herein, is available from TIDINGS, 1908 Grand Avenue, Nashville 4, Tennessee.

Financing the Revival Meeting

By Lowell Ryan, Pastor
South Bluff Methodist Church
Corpus Christi, Texas



Harold M. Lambert Photo

DURING my five years of ministry at the South Bluff Methodist Church in Corpus Christi, Texas, this church of 1,300 members has had seven revival meetings. Two of these were youth revivals of one week duration while the other five were two-week revivals led by outstanding evangelists brought in from various sections of the country. During this same five-year period I have preached in 22 revival meetings in other churches. In none of these campaigns has one dollar been taken from a church budget for the support of the revival. A revival can and should pay its own way.

In planning for a revival one of the first questions raised is, "What will it cost and where will the money come from?" The way that question is answered usually determines whether or not the church proceeds with plans for the revival. If a church decides that it cannot finance a revival, it thereby evidences the fact that it really needs one.

Two Items of Expense

In a revival there are two general items of expense, namely, operating and ministerial. Let us consider first the operating expenses. These are those which are incurred in planning, promoting, and conducting the meeting. In this classification are placed all items such as printing, advertising, utilities, nursery attendant, long distance phone calls, janitor service, music, travel and entertainment of the evangelist, and any other matter of expense incurred in planning, promoting, and conducting the revival. All this is operating expense, and the spending of this money always begins before the revival actually starts.

The second chief item of expense is ministerial, or the remuneration for the evangelist. Any workman is worthy of his hire. The visiting revival preacher should have liberal remuneration for the service he renders.

All items placed in the operating budget are to be met through the plate offerings taken each night. At the very beginning of the revival the congregation should be made aware of the fact that the loose offerings are being set aside to care for all the items of expense incurred in the operation of the revival. Toward the middle of the meeting the pastor and the evangelist should make an estimate of the amount that will be needed for this purpose. Thus they will know whether it is necessary to give special encouragement for more liberal nightly offerings.

Paying the Evangelist

The remuneration for the evangelist will come through a love offering received by the envelope system. On Thursday night of the closing week of the revival (whether one week or two) let ushers be stationed at the doors to hand each person leaving the sanctuary an envelope on which is printed "My Love Offering For (*name of evangelist*)." In the regular announcements that night the envelope should be explained and an urgent appeal made for each envelope to be returned during the remaining services of the revival. Ask each person to pray about his offering and then to give as God lays it on his heart. This envelope offering constitutes the remuneration for the evangelist. Let it be said here that any evangelist who has confidence in his ability to lead a church in a spiritual revival is willing to come without a set fee. No church should engage an evangelist on any other basis.

Let a church launch out in faith. A preacher said to me, "I wanted to have a revival, but my board of stewards would not appropriate any money for it." A church does not need an appropriation from the regular budget for a revival. It needs to launch out in faith. Keep the people informed as to the financial needs. Let them know what the expenses are and how they are being met. A spirit of frankness on the part of the leaders will bring a gratifying response from the congregation.

The Offering a Blessing

Make the offering a blessing. Make every effort to develop within the people the feeling that they are contributing to the Lord's work, a work that is instrumental in the salvation of souls through the preaching of the gospel of Jesus Christ.

Revivals in the church I serve are expensive. But every one has stood on its own feet without one penny being taken from the regular budget of the church. We secure the best evangelists available. We bring them across the nation—sometimes by plane—and entertain them at the best hotel. We advertise the meeting extensively by radio, signs, posters, and handbills. In a single revival our operating expense has run as high as $900. But also in a single revival our envelope love offering for the evangelist has amounted to as much as $1600. Too expensive? Not when you discover that during the five-year period in which we have emphasized revivals our regular budget giving has increased 120 per cent. To the church which thinks it is not financially able to have revivals we would say "The South Bluff Methodist Church in Corpus Christi, Texas, is not financially able to do without them."

Laymen Can Hold Revivals Too!

by G. Ross Freeman
Pastor, Baxley Circuit, South Georgia Conference

WOULD have given $500 to get out of it that first Sunday afternoon, the next day I would not have taken 000 to quit. . . ." "The greatest exience of my life. . . ." ". . . I was id to start with, but now I'm so glad I helped."

nd each of the 16 laymen who ked in the Laymen's Revivals had ilar reactions to the greatest pron that has been promoted in the maha Larger Parish of The Methst Church.

t all started when three of the four tors working in the parish discussed an unofficial meeting one afternoon impossibility of following the sugion of the Board of Evangelism that ltaneous revivals be held in every rch, from October 22-29. We lated, "This is another of those imsible schedules that is handed down no consideration for the circuit achers."

hen somebody remembered that we used five teams of laymen during t of 1949 so that each church could e a worship service every Sunday. ebody else remembered that in 1948 had used some enthusiastic young nen to hold what we called "booster vals" in each church for five nights re our great county-wide revival, the churches had been pleased.

Planned Eight Revivals

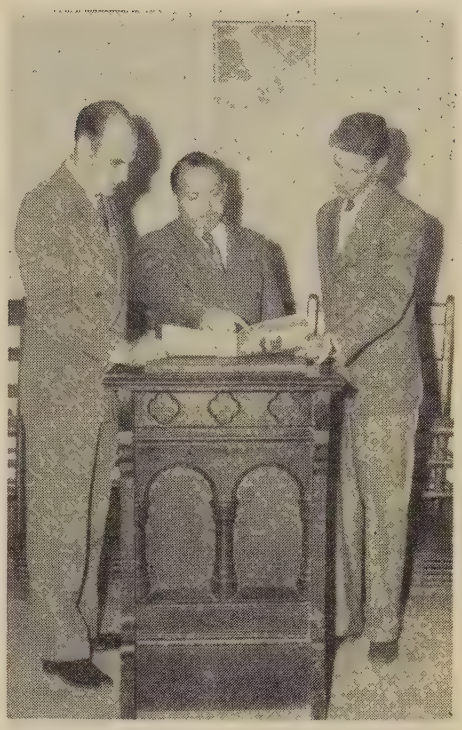
So we decided that perhaps we could have teams of laymen go into each church and lead in a laymen's revival. There are 13 churches in the parish. Five of them had had revivals during the fall, so we planned for the other eight.

We immediately went to work to find 16 laymen who could and would participate in it. This was not too difficult. Then we obtained the approval of the Parish Council, completed the overall plans, and started to work.

The committee decided that there ought to be some central theme to tie the services together. It was also decided that there ought to be a coaching conference in the techniques of evangelism for the laymen. Therefore, a suggested outline was mimeographed to guide the laymen in each service.

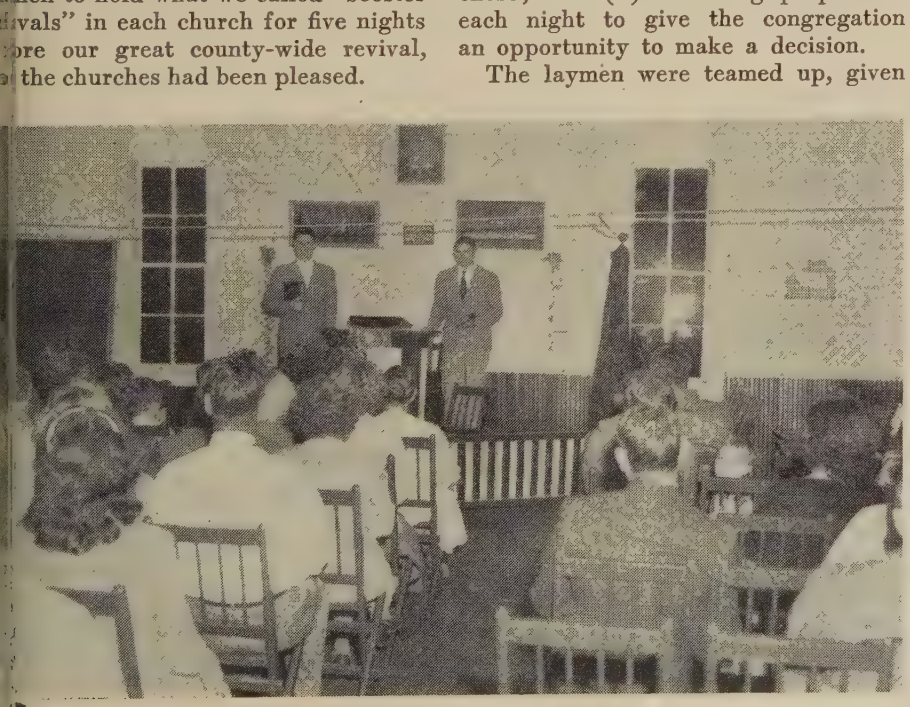
This outline had four parts: (1) A 30-minute song and prayer service with scripture and testimonies some of the nights; (2) a 15-minute discussion of a distinctive Methodist doctrine, with the congregation participating; (3) a 15- or 20-minute message from the laymen about any subject or scripture they chose; and (4) a closing proposition each night to give the congregation an opportunity to make a decision.

The laymen were teamed up, given their assignments, and guided through four two-hour coaching conferences. These conferences were led by the three ministers who discussed the plan of service for each night and gave pointers on selecting the songs, outlining the message, and conducting the service. Most of the coaching conferences, however, were spent in instructing the laymen how to make the propositions effectively and in teaching them the doctrines that were to be discussed.



Emphasized Eight Doctrines

The Committee decided that the following eight doctrines needed to be



At left, W. H. Youmans (left) and Dave Sellers conduct services in Crosby Chapel. Top picture shows the three preachers who cooperated in planning the revival campaign. Left to right, they are Curtis Tillman, associate pastor of the six churches which comprise the Baxley Circuit; Earl Hart, pastor of the five churches of the Odum Charge; G. Ross Freeman, Pastor of the Baxley Circuit.

emphasized in the services: Man is a sinner; he can be saved—and know he is saved; the goal is Christian perfection; God has a purpose for this world; what Methodists believe about the Church; what Methodists believe about the sacraments of the Lord's Supper and baptism; what Methodists believe about the Christian life; and the eternal destiny of the soul.

Earl Hart, who serves the Odum charge, was given the responsibility of writing a discussion of each of these doctrines for the laymen and of leading the discussion groups.

Each night during the eight-day revivals the teams met briefly for a discussion of the previous night's program for the twofold purpose of facing any problems that had arisen and of praying for divine help in the service that night. As they walked out of the prayer room each night with a new light in their eyes, the men were conscious that they were going out to wrestle with the prince of darkness; and they were thrilled with the challenge of battle.

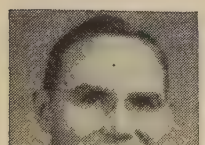
Laymen Were Organized

Laymen in the local churches were organized to visit every family in each community, leave a copy of the program for a week, and urge the people to support these lay-speakers. Newspaper and radio announcements helped to create considerable interest. Special letters from the pastors encouraged the people to attend and pray for the "Laymen's Revival."

More than 2,000 people attended the services, with a nightly average of about 400. It is impossible to measure the good that was done. Members of the teams will forever be better men and better Methodists.

Renewed interest in the churches is following in every community. People of other denominations took copious notes during the discussion of doctrine. For the first time many of our Methodists are now able to "give a reason for a faith that is in them." Many were converted. Several applied for church membership. Every Sunday, men and women are walking down the aisles to offer themselves for membership as a result of the Laymen's Revivals.

The three ministers, G. Ross Freeman, Curtis Tillman, and Earl Hart are now ready to report that it was possible to follow the suggestion of the General Board of Evangelism and have great simultaneous revivals on two large South Georgia Circuits, even if it was necessary to train laymen to do it.



The Methodist Hour for 1951

Presents These Speakers on Vital Themes

June 10—"God Available Through Prayer," Guy M. Hicks, Pastor, First Methodist Church, Shreveport, La.

June 17—"Brother Saul," Paul R. Hortin, Pastor, First Avenue Methodist Church, St. Petersburg, Fla.

June 24—"From Disaster to Victory," Eugene M. Frank, Pastor, First Methodist Church, Topeka, Kan.

July 1—"When God Steps Aside," R. Wright Spears, Pastor, First Methodist Church, Florence, S. C.

July 8—"Christ Stands by Our Crossings," Paul H. Tripp, Pastor, First Methodist Church, Bartlesville, Okla.

July 15—"Man's Need, God's Call," William C Finch, President, Southwestern University Georgetown, Tex.

July 22—"The Place of the Threshing Floor," Dow Kirkpatrick, Pastor, First Methodis Church, Young Harris, Ga.

July 29—"The Good Shepherd and the Abundan Life," Adolphus Gilliam, Pastor, First Methodis Church, Lexington, Ky.

August 5—"God Will Help," Cassius E. Street Pastor, Linwood Methodist Church, Kansas City Mo.

August 12—"The Appointed Witness," J. Henry Chitwood, District Superintendent, Birmingham Ala.

Pictured here (beginning in the upper left-hand corner) are: Guy M. Hicks, Paul R. Hortin, Eugene M. Frank, R. Wrigh Spears, Paul H. Tripp, William C. Finch, Dow Kirkpatrick, Adolphus Gilliam, Cassius E. Street, and J. Henry Chitwood Walter C. Gum, Richmond, Virginia, was the first speaker on June 3.

An Interpretation of Trends in Church Membership

By J. Manning Potts, Editor, *The Upper Room*

The following report reveals some very interesting trends. Over the 23-year period the Seventh Day Adventists have a percentage increase of 107.1, the Assemblies of God, 473.5, the Church of God, 359.1, the Church of God in Christ, 1,025.2, Church of the Nazarene, 246.2, Churches of Christ, 87.7, Church of Jesus Christ of Latter Day Saints, 80.8, The Salvation Army, 187.7, the Southern Baptist Convention, 91.8, The Methodist Church, 30.1.

It is interesting to note that the Lutherans have had percentage increases much greater than The Methodist Church with 42.8, 63.8, 61.3, and 60.8 for five of the larger Lutheran bodies. The Presbyterian Church in the U.S. (Southern) has had an increase of 44.9. The Lutherans and Presbyterians are not usually thought of as emphasizing evangelism but these denominations are doing this today.

The statistics reveal the fact that the smaller groups are having a phenomenal growth in comparison with some of the larger denominations. It is also interesting to note that the Southern Baptists have more than three times the percentage increase of The Methodist Church. These statistics are for 23 years, from 1926 to 1949. During these 23 years, the Baptists had an actual increase in their membership from 3,524,378 to 6,761,265. It took The Methodist Church 32 years to have an increase from 2 million to 8 million.

There are several denominations which have a membership of nearly three quarters of a million. The Evangelical and Reformed Church has 726,361, the Evangelical United Brethren, 711,537, the Presbyterian Church in the U.S., 711,594. The Church of Jesus Christ of Latter Day Saints has 980,347, which is more than either of these other denominations. If one puts together the Seventh Day Adventists, 229,945, the Assemblies of God with 275,000, and the Church of God in Christ with 340,530, the total is 845,475; and if one adds together the membership of the Church of the Nazarene, 220,042, and the Free Will Baptists, 255,127, and The Salvation Army, 215,094, the membership of these groups will be found to be 690,263. It can be seen that these figures compare favorably with the figures of several of these denominations pointed out above which have around three quarters of a million constituents. The Churches of Christ are having an extraordinary growth in some sections with an increase of 87.7 per cent and with a membership of 814,200. They have more white churches in Nashville, Tennessee, than either the Baptists or the Methodists. The Churches of Christ have 54 churches, the Methodists, 40, and the Baptists, 32.

There are many conclusions which may be drawn from these figures. Some of the groupings which the writer has made are entirely arbitrary as the particular bodies may be entirely different from other bodies. However, the fact remains that in relation to all of these increases the percentage of increase in The Methodist Church is only 30.1. These increases are not simply in the small groups, though these have been very phenomenal. More and more they are becoming large bodies. The Presbyterian Church in the U.S., which church is alongside The Methodist Church in every part of the South, has a percentage increase of 44.9 over against the 30.1 of The Methodist Church.

The percentage increase of the Southern Baptist Convention with 91.8 is three times that of The Methodist Church. They have an ongoing evangelistic program which in many places is challenging all other denominations. Recently in one week the entire denomination cooperated in special evangelistic services. We are told that the results are phenomenal. A mathematician has figured that if the present ratios continue for 11 more years the Southern Baptist Convention will be larger than the united Methodist Church.

This table does not show all the facts, because Methodism has had much more significant growth during the years since unification than in 12 years before, but it points out some of the things which are happening in America. In the days ahead the churches which emphasize the evangelistic message will lead this nation.

MEMBERSHIP OF RELIGIOUS BODIES WITH OVER 50,000 MEMBERS IN 1926, OR IN 1949, OR BOTH

	1926	*1949*	*Per Cent of Increase or Decrease*
Seventh Day Adventists	110,998	229,945	107.1
Assemblies of God	47,950	275,000	473.5
Baptist Bodies:			
Northern Baptist Convention	1,289,966	1,583,360	22.7
Southern Baptist Convention	3,524,378	6,761,265	91.8
National Baptist Convention U.S.A., Inc.	3,196,623	4,385,206	
National Baptist Convention of America		2,594,521	118.3
American Baptist Association	117,858	313,817	166.2
Free Will Baptists	79,572	255,127	220.5
Primitive Baptists	81,374	69,157	15.0 Dec.
United American Free Will Baptist Church	13,396	75,000	459.9
Church of the Brethren	128,392	185,088	44.2
Churches of God:			
Church of God	23,247	106,490	359.1
Church of God (Anderson, Ind.)	38,249	105,022	174.6
Church of God in Christ	30,263	340,530	1025.2
Church of the Nazarene	63,558	220,042	246.2
Churches of Christ	433,714	814,200	87.7
Congregational Christian Churches	994,491	1,184,661	19.1
Disciples of Christ	1,377,595	1,738,605	26.2
Eastern Orthodox Churches:			
Greek Orthodox Church, Hellenic	119,495	300,000	151.1
Russian Orthodox Church	95,154	300,000	215.3
Evangelical and Reformed Church	675,804	726,361	7.5
Evangelical United Brethren	583,516	711,537	21.9
Federated Churches	59,977	88,411	47.4
Friends, Five Years Meeting	91,326	69,595	23.8 Dec.
Independent Fundamental Churches		65,000	
International Church of the			

	1926	1949	Per Cent of Increase or Decrease
Four Square Gospel		59,897	
Jewish Congregations	4,081,242	5,000,000	22.5
Latter Day Saints:			
Church of Jesus Christ of Latter Day Saints	542,194	980,347	80.8
Reorganized Church of Jesus Christ of Latter Day Saints	64,367	121,745	89.1
Lutherans:			
American Lutheran Conference:			
Evangelical Lutheran Augustana Synod of N.A.	311,425	444,727	42.8
American Lutheran Church	474,923	714,556	50.5
Evangelical Lutheran	496,707	813,837	63.8
Lutheran Free Church	46,366	59,860	29.1
Lutheran Synodical Conference of N.A.:			
Evangelical Lutheran Synod of Missouri, Ohio and Other States	1,040,275	1,677,841	61.3
Evangelical Lutheran Joint Synod of Wisconsin and Other States.	229,242	300,308	31.0
United Lutheran Church in America	1,214,340	1,952,569	60.8
Mennonite Church	34,039	56,746	66.7
Methodist Bodies:			
African Methodist Episcopal Church	545,814	1,066,301	95.4
African Methodist Episcopal Zion Church	456,813	520,175	13.9
Colored Methodist Episcopal Church	202,713	381,000	88.0
The Methodist Church	6,760,642	8,792,569	30.1
Pentecostal Church of God in America		60,000	
Polish National Catholic Church	61,574	250,000	306.0
Presbyterian Bodies:			
Cumberland Presbyterian Church	67,938	80,236	18.1
Presbyterian Church in in the U.S.	451,043	653,594	44.9
Presbyterian Church in the U.S.A.	1,894,030	2,401,849	26.8
United Presbyterian Church of N.A.	171,571	213,810	24.6
The Protestant Episcopal Church	1,859,086	2,297,989	23.6
Reformed Bodies:			
Christian Reformed Church	98,531	142,818	44.9
Reformed Church in America	153,739	179,085	16.5
Roman Catholic Church	18,605,003	27,610,308	48.4
The Salvation Army	74,768	215,094	187.7
Unitarian Churches	60,152	74,447	23.8
Universalist Church	54,957	62,927	14.5
Total: 54 Bodies	53,230,413	80,682,575	51.6

(Figures supplied by Information Service, Central Depar ment of Research and Survey, National Council of th Churches of Christ in the United States of America.)

Here are three leaflets which have had great success in stimulating wider reading of the Bible. They are published by the American Bible Society and may be secured from any one of its offices, the one where they are published being 35 East Wacker Drive, Chicago 1, Illinois. The Secretaries of the Society will be glad to send a limited number of them free of charge to any Methodist pastor. For $1.00 a pastor may secure 100 of each of the three excellent leaflets for distribution where he thinks they will do the most good. They will be found very helpful.

Tracts for Your Summer Use

What Christ Offers You

By Bishop Roy H. Short

6 pages 2-Color $2.00 per 100

Call Your Minister

4 pages 2-Color $1.50 per 100

The Christian Home--the Hope of the World

8 pages 2-Color $2.00 per 100

Christians Will Do These Things

8 pages 2-Color $2.00 per 100

TIDINGS

1908 Grand Avenue
Nashville 4, Tennessee

Methodist Work Camps of Evangelism

For High School and College Students

Summer, 1951

1. St. Louis, Missouri — June 4-11
   Location: Lafayette Park Methodist Church
   Project: Transient area of inner city and port of entry
   Director: Jean McClurg, 608 W. Pratt, De Sota, Missouri
   Registrar: Russell Jones, 203 Houser, Flat River, Missouri
   Cost: $10.00
2. Berea, Ohio — June 10-17
   Location: Baldwin-Wallace College
   Project: City, suburban, college, and rural churches
   Director: Jack G. Moody, 1986 W. 99th Street, Cleveland, Ohio
   Registrar: Eugene S. Mansfield, 116 2nd St. N. W., New Philadelphia, Ohio
   Cost: Sustenance. Write Imogene Elswick, 463 W. Market, Akron, Ohio. Interracial
3. Dayton, Ohio — June 18-25
   Location: St. Paul's Methodist Church
   Project: Field work throughout metropolitan Dayton
   Director: Dr. Robert Kennedy, 1230 Third National Bldg.
   Registrar: Lester S. Norris, 226 People's Bldg.
   Cost: $7.00. Interracial
4. Elizabethtown, Kentucky — June 18-25
   Location: First Methodist Church, 20 miles from Ft. Knox
   Project: Field work in largest military establishment in U. S. A.
   Director: Fred Pfisterer, Beaver Dam, Kentucky
   Registrar: Randle Dew, 1117 S. 4th Avenue, Louisville, Kentucky
   Cost: $5.00. Scholarships are available
5. Kankakee, Illinois — June 18-25
   Location: First Methodist Church
   Project: City, industrial, rural and new church development
   Director: Lawrence R. Tagg, Paxton, Illinois
   Registrar: Eugene Darling, Bradley, Illinois
   Cost: $15.00. Scholarships are available
6. Waleska, Georgia — July 1-August 4
   Location: A week training in Reinhardt College; four weeks throughout Georgia in church schools.
   Project: Vacation church school, youth activities and evangelism teams
   Director: Sam L. Laird, Box 399, Emory University, Georgia
   Cost: Entire cost underwritten except for incidentals, travel to training center. For college students of maturity
7. Wadley, Alabama — July 8-14
   Location: Southern-Union College
   Project: Small towns and textile communities
   Director: Nina Reeves, 1230 8th Avenue, Birmingham, Alabama
   Cost: $15.00
8. Onstead, Michigan — July 8-16
   Location: Judson Collins Memorial Camp
   Project: Training in Christian witness in rural, suburban and downtown communities
   Director: Lyle Loomis, 1205 Kales Building, Detroit, Michigan
   Cost: $17.50. Scholarships are available. Outstate students given special consideration. Interracial
9. Biloxi, Mississippi — July 15-21
   Location: Seashore Camp Grounds, Biloxi, on the gulf
   Project: Special evangelistic projects throughout Seashore
   Director: Tom Carruth, The Methodist Church, Biloxi, Mississippi
   Cost: Sustenance. Write for details
10. Fort Wayne, Indiana — July 21-29
    Location: Forest Park Methodist Church
    Project: Survey for new church, work in neighborhood house and other Ft. Wayne churches
    Director: Dale Stackhouse, 2108 Kentucky Avenue, Ft. Wayne, Indiana
    Cost: $14.00. Scholarships are available. Interracial
11. Pasadena, California — July 23-August 1
    Location: Lincoln Avenue Methodist Church, Pasadena
    Project: Youth visitation in interracial situation. Calling in world's largest housing project
    Director: James Hadley, 1305 E. Colorado, Pasadena, California
    Cost: $10.00 for 10 days. Interracial
12. Montgomery, Alabama — August 20-27
    Location: Camp Grandview, Y. W. C. A. Camp
    Project: Work in communities in and near Montgomery
    Director: E. L. Hardin, Box 5088 Pensacola, Florida
    Cost: $10.00
13. Savannah, Georgia — August 1-8
    Location: Mission Youth Camp, six miles out of Savannah
    Project: A new project. Work to be throughout greater Savannah
    Director: Anthony Hearn, 1321 Union Street, Brunswick, Georgia

(Continued on next page)

(*Continued from preceding page*)

Cost: Probably not more than $10.00

14. Jacksonville, Florida — August 3-10

Location: First Methodist Church, Jacksonville, Florida

Project: Survey, fellowship, and visitation evangelism throughout city. Jail services, street meetings, radio work

Director: W. L. Joyner, 3010 Bay Court, Tampa, Florida

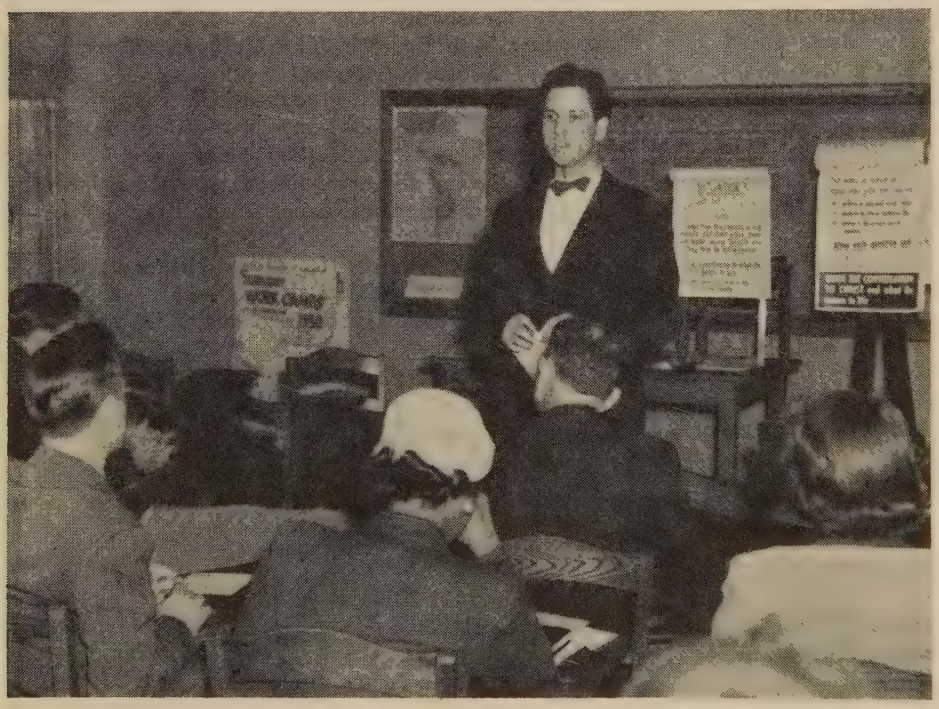
Registrar: Richard Blocker, Box 98 Lakeland. After June 1, Box 461, Leesburg, Florida

Cost: $6.50

Workcamps of Evangelism are under the direction of the Joint Committee on Youth Evangelism, representing the General Board of Evangelism; The Youth Department of the Division of the Local Church; the Department of College and University Life of the Division of Educational Institutions of the Board of Education; the Editorial Division of the Board of Education; and the Commission on Christian Vocations.

Write: The Director of your Conference or State Workcamp or *Howard Ellis,* Director, the Department of Public Evangelism, The General Board of Evangelism, 1908 Grand Avenue, Nashville, Tennessee.

The Consultation on Youth and Student Work which met at Scarri College, Nashville, in mid-April, brought together the staffs of th Board of Evangelism, the Youth Department, the Department of Colleg and University Life, and the Editorial Division of the Board of Educa tion, with youth and students and leaders in the Work Camp of Evange lism movement.



The round table discussions on the Consult tion of Evangelism discussed the message evangelism, how to find more effective avenu of approach to young people with the messag of Christ, and more effective techniques evangelism in the local church and Methodi Youth Fellowship. The Work Camp of Evangelis Directors of the 14 work camps shared and dis cussed ideas for leadership and program. Th Consultation was under the guidance of th Joint Committee of Youth Evangelism. Howar Ellis, chairman, is shown leading a discussio session.

SPIRITUAL LIFE EVANGELISM CHART

"I am indebted to you for giving me the privilege of enjoying the Turn Over Chart. Again you good Methodist people are . . . providing us with materials that can be exceedingly helpful in reclaiming inactive members. I have examined the chart and I am very much impressed with it. I am hoping that a good many will be ordered by our Presbyterian people as we publicize it."

—H. H. Thompson, Secretary, Board of Church Extension, Presbyterian Church in the United States

The Power of a Religious Purpose

by Newton M. Coughenour

Pastor, First Methodist Church, Alta, Iowa

HEN I entered the former student chapel at the United States Mili- Academy at West Point, New , some years ago, my heart gave a start of justifiable pride. Straight d of me these words were written e wall: "Righteousness exalteth a n: but sin is a reproach to any le." Situated among the other im- g buildings and residences for the nnel of the famous academy estab- d in 1802, the old chapel thus sym- ed for me the power of a religious ose. This school, instituted for the tical and theoretical training of g men for the national military ce, seeks also to prepare them for re interesting and enjoyable ex- nce of normal living after their at West Point.

nerica belongs to God. The ex- rs who first came to our shores motivated by strong religious im- s. Columbus, for example, was ested in the "conversion of the es to Christianity." The Pilgrims rated to the New World for spir- reasons. Lord Baltimore desired ake Maryland a place where his olic co-religionists might worship out fear of oppression. William , advancing the same idea, founded nsylvania where the Quakers might have the privilege of worshiping after their own beliefs.

The Hand of God

ur nation has been touched by the of God, and His power has been in the lives of the explorers. This r has characterized our colonists ake itself felt in the very beginning ir national councils. Today, through statements in their constitutions, 47 of our 48 states officially make acknowledgment to Almighty God for His blessings.

Our nation and our particular way of life are directly derived from the teachings of Jesus Christ. The law of our land is based on God's commandments. Our Supreme Court has already given us the decision that "this nation is a religious nation." Men and women down through history have been glad to proclaim, "Blessed is the nation whose God is the Lord."

That nation which does not acknowledge God is doomed. Made up of so many heterogeneous elements, our country has been held together by the cohesive power of religious principles. We believe that Almighty God is the Supreme Ruler of the Universe and that man is a child of God, possessing "certain inalienable rights; that among these are life, liberty, and the pursuit of happiness," as stated in the Declaration of Independence.

The Bible has been a lamp unto our feet and a light unto our way. While our form of government has brought us to our present peak of prosperity, this very prosperity is a severe test for the power of our religion. Will we use our national prosperity as a "light unto the world"? Our heritage has been one of hardship, struggle, self-denial, suffering. Our forebears were able to endure untold agony and persevere against tremendous odds because they were motivated by a religious purpose. In our prosperity are we motivated by the same religious purpose? Are we willing to make similar sacrifices so as to preserve our accomplishments and perfect a better way of life for our descendants? If not, our nation is doomed to destruction.

We Must Answer

We may well ask ourselves, then, how shall the vices that prey on the life of the nation be overcome? How shall poverty and ignorance be eliminated? How shall national morals be raised? These are questions which every American must answer. The schoolteacher, the clergyman, the statesman, the industrialist, the farmer, the laborer—each must assume greater responsibility in building a better America.

Every citizen can do something for his country. Our younger men are fighting heroically, led into battle by these same officers who have gone through our Military Academy where they learned that "Righteousness exalteth a nation." The finest of our country are making the supreme sacrifice on the world's battlefield defending our liberties and freedoms. Why? Because they believe in the future of our representative democracy.

In these days of devastatingly destructive weapons, thoughtful persons are asking: "Must we hide in caves for self-preservation? Has our civilization completed its cycle? Must we now return to the prehistoric state from which early man came?" No! Progress is not a cycle. It is a continuous onward and upward process. We are beginning a new age.

Great expectations challenge the minds and efforts of modern man. What man's mind has invented man's heart can control. Our faith in God, in our fellow men, in ourselves, in our free enterprise system, in our republican form of government, in our vast educational system, all point to a better world yet to be built.

More Opportunities

Today there are more opportunities than ever for individual initiative, hard work, imagination, thrift, and righteousness. These virtues, once held so high by our Puritan forefathers, are again clamoring for recognition and adoption. We have seen in this generation what a world is like when men leave God out of their plans. Let us now resolve to reclaim for individuals and society alike the redemptive principles of Jesus

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_____ Literature Rack—Large, $15.00

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_____ copies *Little Lessons in Spiritual Efficiency*, 15c; 8 cop $1.00

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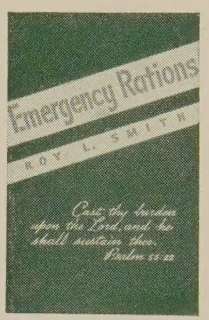

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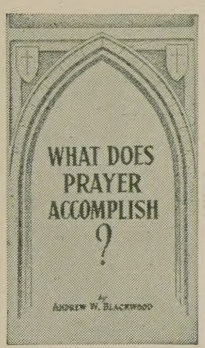

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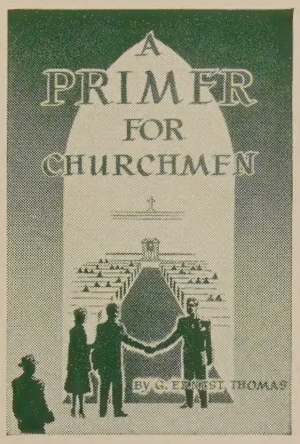

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